A NEW

DICTIONARY

OF

CORRESPONDENCES,

Representations, &c.

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SPIRITUAL SIGNIFICATIONS

OF

WORDS, SENTENCES, &c.

AS USED IN

THE SACRED SCRIPTURES.

COMPLLED PROM

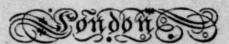
THE THEOLOGICAL WRITINGS OF THE HON.
EMANUEL SWEDENBORG,

BY JAMES HINDMARSH.

No one can understand the internal Sense of the Word, unless he is acquainted with the Nature of Correspondence.

SWIDENBORG. Arc. 2895, 4322.

Swedberg

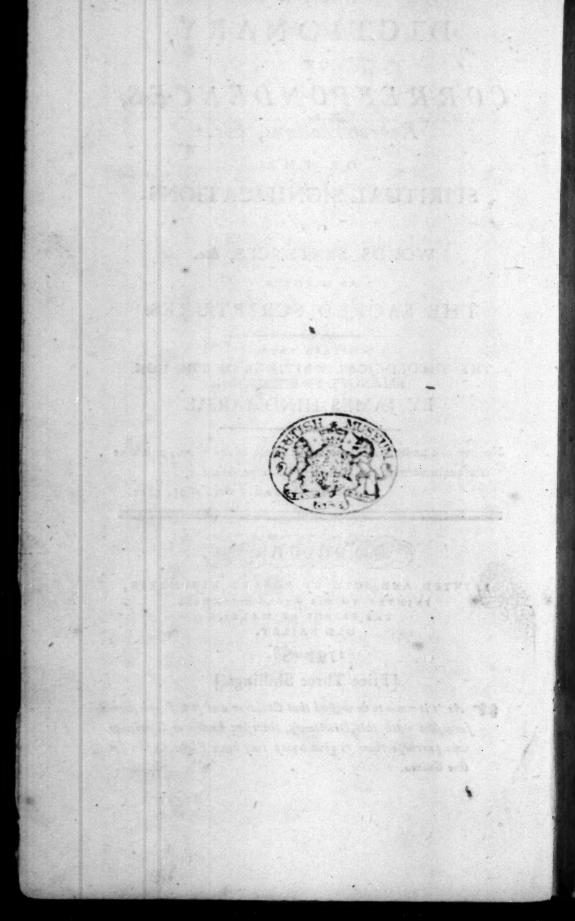


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As it is much to be wished that Children and poor People were furnished with this Dictionary, therefore Ladies or Gentlemen who purchase them to give away may have Eight Copies for One Guinea.



PREFACE.

MANY of the readers of Emanuel Swedenborg having expressed a strong desire to see a Distinary of Correspondences, &c. and believing that such a work might prove highly useful and acceptable to every member of the New Church, I was induced to compile the present volume, which contains about three thousand correspondences, spiritual significations of words, and explanations of difficult passages of scripture, all arranged in alphabetical order, and for the most part having the authorities annexed to each article.

The nature and importance of the science of correspondences, which is the only true key to the spiritual sense of the holy Word, being already sufficiently pointed out in the writings of Emanuel Swedenborg, it is unnecessary in this place to say much in recommendation of the study of that sublime science. I shall therefore content myself with referring the reader, for sull information on this matter, to the True Christian Religion, n. 123 to 209; and the Treatise on Heaven and Hell, n. 87 to 115.

5.

As

As the difference between correspondence and mere figure or metaphor has not been sufficiently attended to, but they are considered by many as synonimous, I shall here transcribe from R. Hindmarsh's Letters to Dr. Priestley, p. 281, &c. what is there

advanced on this subject.

"Correspondence in general may be defined, the relation subfishing between the effence of a thing and it's form, or between the cause and it's effect; thus the whole natural world corresponds to the spiritual world; the body of a man, with all it's parts, corresponds to his foul; and the literal fense of the Word corresponds to it's spiritual sense. So that wherever there is a correspondence, there is necessarily implied fuch an union between two things, as only takes place when the one is derived from the other, in the same manner as an effect is derived from it's efficient cause, or as speech is derived from thought, and the gestures of the body from the affections of the mind; in all which cases the exterior forms can no more be separated from the interior effences, without losing their existence, than the body of a man can be separated from his foul without death. Such is the nature and power of correspondences. Let us now fee whether the fame may be faid of mere figure and metaphor.

" A mere

" A mere figure or metaphor is the refemblance, in some certain way, which one thing bears to another, not according to the true nature and fitness of things, so much as by the arbitrary choice of a speaker or writer, who is defirous of illustrating his fubject, and rendering it familiar to the comprehension. Consequently there is no necessary union between the subject and the figure, nor is the one an effect of the other, or in any wife dependent on it for it's existence and subsistence, as is the case in all correspondences. An example will illustrate the truth of my observation. Virgil, in his Æneid, lib. ii. likens the destruction of Troy, with her lofty spires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a fimile, or figure, but not a correspondence; for there is no necessary connection between the city of Troy and a mountain oak, nor between her lofty spires and the wide extending branches of a tree. The one is not within the other, as it's life and foul; nor can the relationship subfisting between them be considered like that of cause and effect, esfence and form, prior and posterior, foul and body, which nevertheless, as before observed, is the case with all true correspondences, " The

" The difference between a mere figure and a correspondence may again appear from the following confideration. A mere figure or fimile is the refemblance which one natural object or circumstance is supposed to bear to another natural object or circumstance; whereas a correspondence is the actual relation subfishing between a natural object and a spiritual subject, or a natural form and a spiritual effence; that is, between outer and inner, lower and bigber, nature and spirit, and not between nature and nature, or spirit and spirit. This distinction should be well attended to. The language of correspondences is the language of God himself, being that in which he always speaks, both in his Word and in his works: but figure and metaphor, together with the language of fable, are the mere inventions of man, which took their rife when the divine science of correspondences began to be lost in the world."-See the Preface to the Hieroglyphic Key.

This being the first Dictionary of Correspondences published in the English language, the reader must not expect to find it a complete or persect work; for it is only intended as a small portable assistant to those who are desirous of improving themselves in the science of correspondences. It is true, indeed, that in the Magazine of

Knowledge

Knowledge concerning Heaven and Hell, &c. a work of this kind was first undertaken by R. Hindmarsh; but as the publication of that Magazine ceafed with the 20th Number, the defign of completing the Dictionary was also given up. The substance, however, of what was there collected from the writings of Emanuel Swedenborg is brought into the present volume; and notwithstanding references are frequently made to that work, as well as to the Letters to Dr. Priestley, as though they were of like authority with the writings of Emanuel Swedenborg, yet the reader is particularly requested to observe, that no dependence ought to be placed on those works any further than as they may be found in perfect agreement with the above-mentioned author, who alone (under the Lord) will ever be confidered as the great oracle of the New Church.

To the service of this Church I now contribute my mite. As a sincere admirer, and in some small degree a promoter of it's doctrines, I hope I may be allowed to express my most ardent wish for their more general reception in the world at large. May this little labour of love prove useful to the rising generation!—to adult persons of every description!—

to ministers and congregations!—to all who read the holy scriptures, and desire to make them the rule of their life!

JAMES HINDMARSH.

London, Oct. 10, 1794=38.



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DICTIONARY

OF

CORRESPONDENCES, &c.

A.

A ARON, a mountain of strength, the

first high priest of the Jews.

Aaron, as a priest, represents the Lord in respect to the good of love, or the celestial principle. Sometimes he represented, in the opposite sense, idolatrous worship; as when he made the golden calf for the children of Israel. Mag. Kn. p. 29.

Abaddon, in the Hebrew language, fignifies destroying and destroyer; and so does Apollyon in the Greek. Apoc. Rev.

440.

Abaddon, the destruction of spiritual

truth and good. Mag. Kn. p. 30.

Abdomen. Spirits, who affect too nice a scrupulousness of conscience in trivial mat-

ters, have communication with the abdomen, and occasion pain there. Mag. Kn. p. 30.

Abel, charity or love. Div. Prov. 242.

Abibu and Nadab, the sons of Aaron, represented the doctrine of truth; Nadab, doctrine drawn from the internal sense of the Word, and Abihu, doctrine drawn from the literal sense of the Word. Mag. Kn.p.30.

Abimelech, the doctrine of faith. Arc.

2504, 2509, 2510. Mag. Kn. p. 30.

Abominable are they who are in all kinds

of evil. Apoc. Rev. 891.

Abominations, prophanations of the holy things of the church. Apoc. Rev. 728, 729.

Abomination means evil, and lie false.

Above and high, in the Word, fignify internal. Arc. 1735, 2148, 4210, 4595, 3084. Mag. Kn. p. 31.

Abrabam represents the Lord's internal man; but Isaac the rational man; and Fa-

cob the natural man. Arc. 2083.

Abraham hastened towards the tent to Sarah, fignifies the Lord's rational good joined to his truth. Arc. 2170, 1989, 1468, 1901.

Abrabam denotes the divine celestial principle, or divine good, and Sarab the

divine spiritual.

Airabam, Isaac, and Jacob, in the internal

fense of the Word, mean the Lord in respect to his divinity and divine humanity. Heaven and Hell, 526, and Arc. 1893, 4615, 6098, 6185, 6276, 6804, 6847.

Abraham. The name Abraham is not known in heaven. Arc. 1834, 1876, 3229.

Abram represented the Lord as to his human effence; and by being called Abraham, he represented the Lord as to his divine essence. Arc. 1416, 1425, 1426, 2008, 2010.

Abroad, fignifies in externals. Mag. Kn.

P. 74.

Absence. The Lord is said to be absent from man, when man is in spiritual temptations; but this is only apparently so, he being at such time particularly present with him. Mag. Kn. p. 74.

Absolutely. If the Divine Will governed absolutely or arbitrarily, there would be no

fuch thing as liberty. Hier. Key.

Absorb. To be absorbed or swallowed up of the earth, as Korah, Dathan, and Abiram were, signifies damnation, and im-

mission into hell. Mag. Kn. p. 75.

Abys. The divine wisdom of the Lord is an abys, which neither angels nor men can ever fathom. In the opposite sense, abys signifies the hell of those who have confirmed themselves in justification by faith alone. Mag. Kn. p. 75.

B 2

Accefs

Access to the Father by the Son, means access to the divinity by approaching the humanity; just as one man finds access to the soul of another by approaching his body. Mag. Kn. p. 75.

Accident. Strictly speaking, there is no fuch thing. Every occurrence in life, how-ever accidental it may appear, is brought to pass by some cause originating in the

spiritual world. Mag. Kn. p. 76.

Accursed, the being separated from the interior things of heaven and the church, by averting one's self from the Lord. Mag.

Kn. p. 76.

Accuse, signifies to call forth the evils and falses which are in man, and so condemn him. This is a common practice with wicked spirits in the spiritual world, who take particular delight therein. Mag. Kn. p. 76.

Accuser of the brethren means the dragon, or those in faith alone. Apoc. Rev. 554.

Acknowledgment and true worship of the Lord, is to obey and do his command-ments. Arc. 10143, 10153, 10578, 10645, 10829.

Acknowledgment of a God causeth a conjunction of God with man, and of man with God; and the denial of a God causeth

a disjunction. Div. Prov. 326.

Acknowledgment. The acknowledgment

of God, arifing from a true knowledge of him, constituteth the life and essence of every part of theology. Theol. 5.

Acknowledgment. The first and principal thing is the acknowledgment of the

Lord. Arc. 10083.

It is one thing to know, another to acknowledge, and another to have faith.

Arc. 896, 4319, 5664.

Acquaintance. Men, after death, may at their defire have an interview with all whom they had acquaintance with in the world, whether personally or by hearsay, so as to see them, and converse with them, whensoever the Lord giveth permission. Arc. 1114.

Acquisition of spiritual wealth consists in the knowledges of good and truth. Mag.

Kn. p. 77.

Action. As long as action is continued, fo long is will continued; for will is an effort of the human mind towards action. Hier. Key.

Actions. What man loves and intends, reigns univerfally in him, that is, exists in all his particular actions. Arc. 3796,

5130, 5949.

Activity. An active life increases not only the powers of the body, but also those of the mind; while indolence is the destruction of both. Mag. Kn. p. 120, 121, 122, 123.

B 3

Adam

Adam and his wife do not mean the first of all the men that were created in this world, but the men of the most ancient church. Div. Prov. 241. Arc. 478, 482.

Adam. The reason why he is called Adam is, because the Hebrew word Adam sig-

nifies man. Arc. 478, 479, 480.

Adam, where art thou? It frequently occurs in the Word, that man is questioned by the Lord, concerning the what and the where, although the Lord knew all previous to his asking the question; but the cause of inquiry is, to put man upon acknowledgment and confession. Arc. 226.

Adamab, one of the fenced cities of the tribe of Napthali (Josh. xix. 36.), signifies such doctrinal truth as is useful in a state of spiritual temptation. Mag. Kn. p. 173.

Adamant, the truth of celeftial good.

Mag. Kn. p. 173.

Adami signifies a doctrinal having respect to temptation, and deliverance therefrom.

Mag. Kn. p. 174.

Add. In a spiritual sense, to add signifies to unite faith with charity. Mag. Kn. p. 174. It also signifies to destroy. Apoc. Rev. 957.

Adder, or ferpent, denotes the sensual principle in man, and, in a good sense, prudence and circumspection. Mag. Kn. p. 174.

Adithaim, one of the cities of the tribe of Judah (Josh. xv. 36.), signifies a doctrinal having

having respect to the celestial church. Mag. Kn. p. 174.

Adject, any thing joined to another thing from without, as injunct denotes

what is joined from within.

Adjoin and conjoin. The external adjoins itself to the internal, and the internal conjoins itself to the external. Conj. Love, 176.

Adjunction differs from conjunction. The former is respectively external, while the latter is respectively internal. The Lord is conjoined to his new church, but is only adjoined to the pious in the old church.

Mag. Kn. p. 174, 175.

Adjunction, the act of joining to, as conjunction denotes the act of conjoining with. The former differs from the latter, as a branch tied artificially to a tree differs, as to the nature of it's junction with the tree, from a branch growing naturally upon it.

Adjure, to call upon for confirmation, as in Matt xxvi. 63. Mag. Kn. p. 175.

Admab and Zeboim in general fignify the lusts of evil and the persuasions of what is

false. Mag Kn. p. 175.

...

Administration, the exercise of the external duties of the church and state. In heaven there are administrations and sunctions as various as those on earth. Mag. Kn. p. 175.

Admi-

Admiration fignifies the reception and acknowledgment of a thing both in thought

and affection. Mag. Kn. p. 176.

Admittance into heaven is granted to no one who believes there are three Gods, or, what amounts to the fame thing, three divine persons in the trinity. Mag. Kn. p. 222.

Admonition is an invariable law of divine

order. Mag. Kn. p. 222.

Adolescence, that state when man begins to think and act from himself, and not from the instruction or direction of others. Mag. Kn. p. 223.

Adoni-bezek, Judg. i. 5. fignifies the

false from evil. Mag. Kn. p. 223.

Adonijab signifies the scientific principle, which is desirous of exalting itself, but which in the end must be subservient to what is spiritual. Mag. Kn. p. 224.

Adoption fignifies reception into the spiritual kingdom of the Lord. Mag. Kn. p. 224.

Adoration is an acknowledgment, both in life, doctrine, and worship, that the Lord Jesus Christ is the only God of heaven and earth, in his divine humanity. Mag. Kn. p. 225.

Adorn has respect to divine truths, because all ornaments are external, and truth is the external form of good. Mag. Kn. p. 225.

Adullam, a city mentioned Josh. xv. 35. and Micah i, 15. signifies truth from good, and, and, in the opposite sense, the salse from evil. Mag. Kn. p. 226.

Adullamite, one principled in the false

from evil. Mag. Kn. p. 226.

Adult age, that state of life in which man acts according to his own judgment and understanding. Mag. Kn. p. 259.

Adult age corresponds to noon-day. Hier.

Key, Ex. 21.

Adulteration, the perversion and falsification of the goods and truths of the holy Word, but more particularly of what is good. Mag. Kn. p. 261.

Adulteries are altogether contrary to con-

jugial love. Arc. 3399.

Adulteries. A wicked person may shun adulteries as hurtful, but none can, except a christian, shun them as sins. Conj. Love, 153, p. 154.

Adulteries are of three kinds .- See Div.

Love, 74 to 79.

Adulteries of adulteries. Conj. Love, 478

to 499.

Adultery, in a spiritual sense, signifies the perversion of good, and wboredom the perversion of truth. Mag. Kn. p. 261.

Adultery is profanation. Arc. 9961,

10174; and Heaven and Hell, 384.

Adultery. When any one commits adultery on earth, heaven is instantly closed against him. Arc. 2750, 824 to 830.

Adultery.

Adultery. No one can see the uncleanness of adultery, unless he is in the spiritual cleanness of chastity. Div. Prov. 318.

Adultery. Man is born into the love of the evil and of the false, which love is the love of adultery. This love cannot be converted and changed into spiritual love, which is the image of God, and still less into celestial love, which is the likeness of God, unless by the marriage of the good and the true from the Lord; and not fully, unless by the marriage of two minds and two bodies.—See Swedenborg's Explanation of the Sixth Commandment, in the Apoc. Explicata.

Adumbration, the covering of what is internal by fomething external. Mag. Kn.

p. 261.

Adunation, conjunction by mutual love, as is the case with all the societies in heaven, whereby they form one man. But in hell, adunation is effected by external bonds, such as the sear of punishment, &c. whereby all the infernal societies, collectively taken, form one monster. Mag. Kn. p. 261.

Adustion, or burning, fignifies concupifcence, or the loss and extinction of the

good of love. Mag. Kn. p. 265.

Advent. The Lord's first advent was in person; but his second, which has taken place

place at this day, is not in person, but in

his Word. Mag. Kn. p. 262.

Adversary signifies evils and falses, which oppose man in his regeneration. Mag. Kn. p. 262.

Adversity. Those dispensations of Providence, which seem adverse, are conducive to the suture happiness of the righ-

teous. Mag. Kn. p. 262.

Advocate. Jesus Christ is said to be an advocate with the Father for the whole human race; because divine truth, signified by the Son, which proceeds from divine good, signified by the Father, is the only medium of salvation, and, as it were, pleads, intercedes, and mediates for man. Mag. Kn. p. 262.

Adytum, the most secret and sacred place in a temple. Hence it applies to

the interior of the human mind.

Adze, or ax, fignifies the truth of faith derived from charity. The head, being iron, denotes truth; and the handle, which is wood, charity, or good. In an opposite sense, ax means false. Mag. Kn. p. 265.

Afar off denotes the being in externals.

Mag. Kn. p. 266.

Affection, the good of love which con-

joins. Arc. 3024.

Affection. The first affection of truth is not genuine, but is purified as man is farther

farther perfected in the spiritual life. Arc.

3040, 3089.

Affection. Man is a spirit, and the life of his spirit is affection. Apoc. Rev. 611.

Affection is the derivation of love in

continuity. Arc. 3938.

Affection, or love, is what constitutes the life of every person; for whatever the affection is, such is the whole man. Mag.

Kn. p. 307.

Affection. Every affection of good and truth is an extension into heaven, and every affection of evil and false is also an extension into hell. Last Judg. 9.

Affection and thought is a substance and

form. Div. Wifd. 40 to 43, and 24.

Affection. The love of children is an affection which prevails among all brute creatures, even the most savage; and therefore it is no proof of being under the influence of any good principle. Arc. 1272.

Affection. The affection of the love-principle always adjoins itself to truths according to the uses of life; and thus truth acknowledges it's good, and good it's truth. Arc. 2429, 3101, 3102, 3179, 3180, 4358, 5407, 5836, 9637.

Affections. The affections of the foul are manifested in the face by the various

confi-

configurations of the countenance, fo as to be there rendered visible. Arc. 4791 to 4805, 5695.

The affections of love and Affections. wisdom enlarge the faculties of the soul.

Influx, 13.

Affections are represented by lambs, goats,

sheep, &c. Arc. 3218.

Affections. Homogeneous affection conjoins, and heterogeneous affection disjoins.

Apoc. Rev. 611.

Affinity differs from confanguinity, in that the former has respect to faith, or to what is external; and the latter to charity, or to what is internal. Mag. Kn. p. 309.

Affirmation of truth and good is the first common principle of the church. Mag.

Kn. p. 311.

Affirmative. There is a doubtful affirmative, and a doubtful negative; the former taking place with some good men, and the latter with evil men. Arc. 2568.

Affirmative principle in man, is the first medium of his conjunction with the Lord.

Mag. Kn. p. 310.

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Affiited. Who are meant by the af-

flicted. Arc. 6663, 6851, 9196.

Affliction is predicated of evils and falses. Apoc. Rev. 33, 95.

Affliction.

Affliation, spiritual temptation, whereby man is regenerated. Mag. Kn. p. 311.

Affliction. By affliction is meant the state of the church, when there are no longer any goods of charity and truths faith, but, instead of them, evils and falses. Apoc. Rev. 33, 95, 100, 101, 377.

Afflux differs from influx, in that it is an exterior reception of the truth and good proceeding from the Lord; whereas influx is the interior reception of the same.

Mag. Kn. p. 312.

Afflux also tignifies the sphere proceeding from evil spirits. Mag. Kn. p. 312.

Affright, terrify, has more immediate respect to falses than to evils, or to the understanding than to the will. Mag. Kn. p. 372.

Afore, or before, has respect to what is

internal, or prior. Mag. Kn. p. 372.

Africans. Concerning the Africans in the spiritual world. Theol. 835 to 840.

After, or afterwards, in time, denotes a

succession of state. Mag. Kn. p. 373.

Agag fignifies the falle arifing from interior evil, which infests and opposes good affections. Mag. Kn. p. 373.

Agar, the affection of the knowledges of truth in the external man. Mag. Kn.

P. 373.

Agate,

Agate, one of the precious stones in Aaron's breast-plate, signifies the spiritual love of good. Mag. Kn. p. 373.

Age. An age, in the Word, is ten

years. Arc. 433.

Age, a complete state, when spoken

of the church. Mag. Kn. p. 374.

Age. From age to age fignifies the end of the present church. Mag. Kn. p. 374.

Ages of ages means eternity. Apoc. Rev.

22, 60.

Ages. The ages which have their names from gold, filver, and copper, passed away before the time when writing came into

ufe. Conj. Love, 73.

Ague, or cold fever, is a disorder occafioned by evil spirits of the most malignant class, whenever it is permitted them to insuse their sphere into the impure substances of the human body. Mag. Kn. p.375.

Ahab. The false from evil, which perverts and profanes the worship of the true

God. Mag. Kn. p. 376.

Abaz denotes idolatrous worship, destructive of the celestial church. Mag. Kn.

p. 463.

Abaziah represents idolatrous worship destructive of the spiritual church. Mag. Kn. p. 463.

Abasuerus signifies those who are in faith derived from charity. Mag. Kn. p. 376.

C2 Ahijab,

Abijab, as a prophet, represents the divine truth of the Word. Mag. Kn. p. 463.

Ahikam, (Jer. xxvi. 24.) the small remains of truth in the vastated church, previous to it's absolute and total destruction. Mag. Kn. p. 464.

Abimaaz has respect to temptations.

Mag. Kn. p. 464.

Abiman fignifies dire perfuafions of what

is false. Mag. Kn. p. 464.

Abimelech, as a priest, represents the Lord as to good and charity. Mag. Kn.

p. 464.

Abio denotes instruction from the Word; and Uzzah represents one who instructs from self-derived intelligence, and not from the Lord. Mag. Kn. p. 464.

Abithophel denotes reasonings from the

natural man. Mag. Kn. p. 464.

Ai, or Hai, fignifies the knowledges of

worldly things. Mag. Kn. p. 465.

Ajalon, the valley of, has respect to faith. By the sun standing still upon Gibeon, and the moon in the valley of Ajalon, Josh. x. 12. is signified the total vastation of the church as to good and truth. Mag. Kn. p. 465, 466.

Aid, in a supreme sense, signifies the mercy and presence of the Lord; in an inferior sense, it denotes all the means conducive to salvation. Mag. Kn. p. 465.

Air,

Air, in a spiritual sense, signifies perception and thought, consequently saith. Mag.

Kn. p. 466.

Air, ether, aura. These three terms are used by the author to express the three discrete degrees of the atmosphere; the highest or inmost of which he calls aura, the second or middle æther, and the lowest or outermost air.

Alarm, or sudden terror, is predicated of the understanding, more than of the will.

Mag. Kn. p. 45. vol. 2.

Alas, a term of lamentation on account of the desolation of good and truth in the church. Mag. Kn. p. 46. vol. 2.

Alas, alas, fignifies grievous lamentation.

Apoc. Rev. 416, 769, 785, 788.

Alien, or stranger, one who is out of the pale of the church. Mag. Kn. p. 46,

47. vol. 2.

Alike. Nothing in the universe is so much alike, or similar to another, in every respect, as that it may be substituted instead of it. Mag. Kn. p. 47, 48. vol. 2.

Alive, possessing love and wisdom, which are the constituents of spiritual life. Mag.

Kn. p. 48. vol. 2.

All has various fignifications, according to the subject treated of. Mag. Kn. p. 48. vol. 2.

Alliance, spiritual conjunction by faith

and charity.—See offinity. Mag. Kn. p. 86. vol. 2.

Allon-backuth (Gen. xxxv. 8.) literally means the oak of weeping; by which, in the spiritual sense, is signified the total expulsion of all hereditary evil from the lowest natural principle of the Lord's humanity. Mag. Kn. p. 87. vol. 2.

Almightiness, that power which the Lord possesses of himself to accomplish whatsoever is agreeable to his own divine

order. Mag. Kn. p. 87. vol. 2.

Almond-tree signifies the perception of interior truth; the fruit of the tree signifies the goods of life, corresponding to the truths of interior natural good. Mag. Kn. p. 88. vol. 2.

Alms, the exercise of charity, which consists in the performance of every duty of life, from the love of justice with judg-

ment. Mag. Kn. p. 183. vol. 2.

Aloes fignifies divine truth in the external. Mag. Kn. p. 183. vol. 2.

Aloft fignifies interior. Mag. Kn. p.

183. vol. 2.

Alpha and omega, the Lord's divinity

and infi ity. Apoc. Rev. 29, 38.

Alpha and omega relate to the Lord's divine love, and beginning and end to his divine wisdom. Apoc. Rev. 29, 38.

Alphabet.

Alphabet. In the alphabet of spiritual language, used by angels, every letter signifies a complete thing; and this is the reason why the 119th psalm is written according to the letters of the Hebrew alphabet, beginning with aleph, and ending with tau. Mag. Kn. p. 184. vol. 2.

Altar fignifies worship of the Lord out

of love. Apoc. Rev. 392, 395, 648.

Altar, external worship, or idolatrous worship; and sometimes it means the divine human principle of the Lord. Apoc.

Rev. 392.

Altar represents divine good, borns of the altar divine truths. That horns should be cut out of the altar, shews that there is no other truth but what is grounded in good. Arc. 2832.

Altar. Under the altar fignifies the inferior earth, where good spirits were guarded by the Lord. Apoc. Rev. 325.

Altars fignify all worship in general, and particularly the Lord's divine human principle; for that is all worship, and all doctrine. Arc. 921, 2813, 2811.

Alternate.—See Mag. Kn. p. 229, 230.

vol. 2.

Altitude, in the spiritual sense, denotes the degrees of good and truth; in an opposite sense, it signifies the evil of self-love.

love, or pride of mind. Mag. Kn. p. 317,

318. vol. 2.

Am denotes the effe and existere of all things in the universe. The reason why "I am" is twice mentioned in Exodus iii. 14. "I am that I am," is because the first "I am" fignifies the effe, or divinity, which is called Father, and the fecond the exiftere, or divine humanity, which is called the Son. This distinction, however, is to be understood of the Lord before his humanity was made divine; but when the Lord became or was made the divine effe or Jehovah, even as to his humanity, then the divine truth proceeding from his humanity was and is the divine existere from the divine effe. No angel or man has any thing to do with an idea or conception of the divine separate from, or above the humanity; for all such ideas, in consequence of having no object on which to be fixed and terminate, ultimately fall either into nature or into nothing. Hence all who worship the Father out of, distinct from, or for the fake of the Son, will, if confirmed in such worship, at last become either naturalists or atheists. To prevent mankind from worshipping an unknown invisible God, was one reason why he came down to earth, and made himself visible, first in a material body, adapted to the fight

fight of the natural eye, which continued for the space of thirty-three years; and afterwards in a glorified body, adapted to the fight of man's spiritual eye, in which glorified form he may be feen and worshipped to eternity. The great Jehovah, confidered as he is in himfelf, and above all the heavens, is in the Word called the Father; the same Jehovah, considered as visiting his fallen creatures, and appearing among them in a human form, is called the Son, because the humanity which he assumed was produced by conception from the Divinity, as a son is from a father; and the virtues or operations proceeding from the glorified body of the same Jehovah, are in the Word called the Holy Spirit. How strange that the human mind should have suffered itself to be so far imposed upon, as to admit, even for a moment, the idea of three Gods, or three distinct divine persons, (which is the fame thing) merely because the one God has been pleased to call himself by three names! As well might we suppose that there are as many distinct persons in the Godhead, as there are different names applied to the Deity; for if a name alone be fufficient to excite in the mind an idea of a person, then for every name we must conceive fo many persons. But the reason why fo many names are given in the Word

to the Divine Being, is because names denote qualities, and the qualities of divinity are many; notwithstanding which, they, all together unite informing one universal quality, which may be termed an infinitely-one essence. Fer. Journ. p. 47.

Amalek, those in false principles. Arc.

3762.

Amalekites (Gen. xiv.) fignify falses.

Arc. 1679.

Amen signifies divine confirmation. Apoc. Rev. 292.

Amen fignifies the truth. Apoc. Rev.

23, 28, 61.

Amorite. By Amorite, in the Word, is fignified evil in general. Arc. 1857.

Anakims, dreadful persuasions of the

false. Arc. 2909.

Ancient church .- See Arc. 1125, 1126,

1127.

Ancient church. The ancient church had a revealed Word, but long fince lost. Arc. 2897.

Ancient Word. This Word is still referved in Great Tartary. Conj. Love, 77.

Ancients, being principled in celestial good, dwelt in houses made of wood. Arc. 3720.

Ancients. The reason why they celebrated their religious worship on moun-

tains. Arc. 796, 2722.

Angel

Angel sometimes means the Lord. Arc. 3039.

Angel. Every angel is in a perfect human form. Heaven and Hell, 73 to 77.

Angel. An angel of the ultimate heaven cannot ascend to an angel of the third heaven. Divine Wisdom, 110.

Angel. No angel can possibly be united with the divinity, except distantly, and by means of a veil or covering; for otherwise he would be consumed. Arc. 6849.

Angelic spirits are such as are in a state of preparation for heaven. Conj. Love, 505.

Angelic life. The angelic life confifts in uses, and in doing good works of charity. Arc. 454.

Angels. The celestial angels do not reafon of truths like the spiritual angels. Arc. 202, 597, 607, 784, 8780, 9277, 10336.— That is the meaning of Matt. v. 37.

Angels love their neighbour better than themselves. Heaven and Hell, 406, 408.

Angels have their cities, palaces, and houses. Arc. 940, 941, 1116, 1626, 1628, 1630, 1631, 4622.

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Angels. No love with men or angels is altogether pure, nor can be pure; but the end, purpose, or intention of the will is principally regarded by the Lord. Conj. Love, 146.

Angels

Angels of the celestial kingdom are clothed in purple garments, and angels of the spiritual kingdom in white linen gar-

ments. Divine Wifd. 380.

Angels of the celestial kingdom do not talk of divine truths, but do them; but the angels of the spiritual kingdom talk of divine truths, and also do them. Div. Wisd. 427.

Angels are appointed to take care of

children. Arc. 2303.

Angels are fent to the infernal spirits to prevent their tormenting one another beyond measure. Arc. 967. Heaven and Hell, 391.

Angels perform good offices to men on their arrival in the other world. Heaven

and Hell, 391. Arc. 2131.

Angels, in the Word, are called gods, from their reception of divine truth and good from the Lord. Heaven and Hell, 291. Arc. 4295, 4402, 8301, 8192.

Angels are called powers, because of their reception of divine truth from the Lord.

Arc. 9639.

Angels are not always in the same state with respect to love. Heaven and Hell, 155.

Angels have great power, both in heaven and in this world; but not from them-felves.

selves. Heaven and Hell, 228, 229, 230,

231, 232, 233.

Angels. Every man hath angels affociated to him from the Lord; and such is his conjunction with them, that if they were taken away, he would instantly fall

to pieces. Conj. Love, 404.

Angels. The angels of the Lord's celeftial kingdom do not know what faith is, and therefore do not even make use of the term; but the angels of the spiritual kingdom discourse about faith. Arc. 202, 203, 337, 2215, 2715, 3246, 4448, 9166, 10786.

Angels, by virtue of the Lord's prefence, find an increase of good; but the wicked, by virtue of the Lord's presence, find an increase of evil. Arc. 7989.

Angels. The angels are not present with the Lord, but the Lord is present with the angels. Arc. 9415, 9680, 9682, 9683,

904, 4194, 10106, 10811.

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Angels of the third heaven see the sun of the spiritual world always, the angels of the second heaven very often, and the angels of the first sometimes. Divine Wisd. 85.

Angels have an external as well as an internal part or principle. Divine Wifd. 87.

Angels can perceive God from eternity,

D but

but by no means nature from eternity.

Divine Wisdom, 76.

Angels have a pulse like that of the heart, and respiration like that of the lungs in men, but more interior. Arc. 3884, 3885, 3887.

Angels. How they talk with men, may

be feen, Apoc. Rev. 816.

Angels. All angels have been men born in the world.—See Rev. xix. 10. See also Apoc. Rev. 818.

Angels never think of time or space. Arc.

3404, 1274.

Angels. The spiritual angels understand the Word in it's internal sense, and the celestial in it's inmost sense. Arc. 2157, 2275.

Angels have in heaven the very fame Word, or Scriptures, that men have in the

world. Doct. of the Lord, 2.

Angels. The angels can express more in their language in a moment, than we can in half an hour. Arc. 1641, 1642, 1643, 1645, 4602, 7089.

Angels are affociated or separated according to their ruling affections respectively.

Arc. 4111.

Angels advance in degrees of perfection eternally. Arc. 4803, 6648, 10200.

Angels. The angels did not know the difference

difference between spiritual and natural, until Swedenborg was permitted by the Lord to be at the same time both in the spiritual and natural worlds; by reason that there was never before an opportunity given of comparing them together, in any person existing at the same time in both worlds.—See the memorable relation in Conjugial Love, beginning at 326 to 329.

Angels. On the origin and fall of angels from scripture and reason. Mag. Kn. p.

275, 276, 277, 278, 279, vol. 2.

Angels. There are angels which live not in societies, but dispersed in separate houses. Such dwell in the middle parts of heaven, as being the best of angels. Heaven and

Hell, 189.

Angels have an immense desire of becoming wise; inasmuch as science, understanding, and wisdom, are spiritual food. Arc. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 6277, 8562, 9003.

Angels. The angels of the third heaven dwell upon mountains; the angels of the fecond heaven upon hills; and the angels of the ultimate heaven in vallies, between the hills and mountains. Apoc. Rev. 896.

Angels with a trumpet, means heaven.

Anger, evils, or a departure from charity. Arc. 355 to 359.

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Anger.

Anger. The cause of anger is all that which endeavours to destroy the delight of love. It is called anger, or wrath, when evil assaults good; but it is called zeal, when good chides evil. Arc. 2351.

Anger, violence of passion predicated of the will, as wrath is violence of passion

predicated of the understanding.

Animals fignify the Word in it's ulti-

mates. Apoc. Rev. 672.

Animals. The four animals round the throne fignify the Word. Apoc. Rev. 239,

241, 242, 243, 244, 247, 249.

Animals. The life of animals is a life merely natural, and corresponds to the life of such in the spiritual world. Div. Prov. 161.

Animals and plants. The difference between animals and plants.—See Mag. Kn.

p. 131, 132, 133, 134.

Animals. The animals not resting day and night, signifies that the Word continually and without intermission teaches.

Apre. Rev. 247.

Animals, vegetables, &c. noxious, are from hell; but the mild and useful animals, are from the Lord. Div. Wifd. 336 to 342,

and 347.

Anointed, divine truth. Are. 3009.

Antediluvian church. In that church, all the understanding of truth, and will of goodness, ness, perished. This was the case to such a degree with the antediluvians, who were insected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called Noah, there was a reserve of remains; which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good. Arc. 635.

Antedituvians. Concerning the antediluvians who perished, see Arc. 1265 to 1272.

Anthropomorphites, those who ascribe a separate personal form to the Father, or divine essence, in distinction from the Son.

Antiquities, the most ancient church.

Apocalypse. The Apocalypse, from beginning to end, treats solely of the state of the former heaven and church, and of their abolition, and afterwards of the new heaven and new church, in which one God will be acknowledged, in whom there is a trinity, and that the Lord Jesus is that God. Apoc. Rev. 523.

Apocalypse. While Swedenborg was writing the explanation of the eleventh chapter of the Revelation, a very remarkable circumstance happened to him.—See

the particulars in Apoc. Rev. 531.

Apollyon, in the Greek language, fignifies D3 destroying

destroying and destroyer; and so does Abadadon in the Hebrew. Apoc. Rev. 440.

Apology for the author's doctrine on pellicacy and concubinage. Conj. Love, p.

411, 412.

Apostles. The apostles represented all divine truths in the christian church. Arc. 2129, 3488, 3858, 6397. Apoc. Rev. 586.

Apostles. The twelve apostles reprefented the goods and truths of the church

in complex. Arc. 3857.

Apostles sitting on twelve thrones, to judge the twelve tribes of Israel, signify that the Lord will proceed in judgment according to the truths and goods of fath and love. Arc. 2129, 6397.

Apostles are they who teach the goods and truths of the church, and in an abfiract fense the goods and truths them-

felves. Apoc. Rev. 79.

Apostles. The apostles thought the kingdom of heaven was like the kingdoms of

this world. Arc. 3857.

Apostolic church. A trinity of persons was unknown in the apostolic church; for the doctrine of a trinity of persons was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches. Theol. 174 to 178.

Appear-

Appearance in the Word. Evil and wrath are attributed, in the Word, to the Lord; when notwithstanding nothing but good proceeds from him. Arc. 2447, 6073, 6992, 6997, 7553, 7632, 7677, 7926, 8227, 8228, 8632, 9306, 5798, 8284, 8483, 10431.—The reason of this appearance, 6073, 7643, 7679, 7710, 7920, 8282,

9009.

Appearance. With every celestial man, and every angel, even the most celestial, his propriety is nothing but what is false and evil; for it is an acknowledged truth, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone; but in proportion as man and angel is in a capacity of being perfected, so by the divine mercy of the Lord he is perfected, and as it were receives the understanding of truth, and will of goodness; but that he possesses them, is only an appearance. Arc. 633.

Appearance. When apparent truths are taken for real truths, then they are confirmed, and become fallacies. Div. Wifd.

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Appearances .- See Arc. 2196.

Appears. That the Lord appears to every one according to his state. Arc. 934, 1861, 6832, 8814, 8819, 9434, 10551.

Aram,

Aram, the knowledges of good. Arc.

1233, 1234.

Ararat, mount, (Gen. viii. 4.) denotes the light of a regenerate person. This light is the first light after temptation, and is consequently obscure. Arc. 854.

Arianism, the doctrine and opinion of that noted heretic Arius, who denied that the Son was of the same substance with the

Father.

Arise. To arise is to be elevated from a state of evil to a state of good. Arc. 2388,

2401.

Areber. A member of the church spiritual was of old so called, because he defends himself by truths, and disputes about them. Arc. 2709.

Ark, which Noah built, fignifies the man of the church called Noah, or the ancient

church.

Ark. By the ark resting, is fignified re-

generation. Arc. 850, 851.

Ark, by reason of the decalogue therein contained, was the most holy thing of the church. Divine Love, 53 to 61.

Ark. The spiritual sense of ark, Gopher-wood, mansions, and pitch, may be seen in Arc.

638 10 645.

Arm of Jebovab, indicates the humanity which he affumed. Theol. 84.

Armageddon,

Armageddon, a state and desire of mind to wage war under the influence of falsisied truths, arising from the love of eminence and universal dominion. Theol. 113. Apoc. Rev. 770.

Armies, in the Word, mean the truths and goods of the church, also the falses and

evils thereof. Apòc. Rev. 862.

Arms and bands, in the Word, fignify power; and the right hand superior power. Divine Wisdom, 220. Arc. 878, 3091, 4931 to 4937.

Arrow. Polished arrow denotes the truth of doctrine. Arc. 2680, 2709, 2799.

Artificer, in the spiritual sense of the Word, signifies a man who is intelligent, and who thinks from understanding; in a good sense, one who thinks from truths; and in a bad sense, one who thinks from salses. Apoc. Rev. 793.

Aser. By Aser, in a supreme sense, is signified eternity; in a spiritual sense, eternal beatitude; and in a natural sense, the affection of goodness and truth. Apoc.

Rev. 353.

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Asker, reasonings. Divine Wisdom, 325. Arc. 1186.

Ashur, or Assyrian, fignifies the rational principle. Arc. 119, 1186.

Afia,

Afia fignifies those who from the Word

are in the light of truth. Arc. 11.

As, natural truth. Arc. 2781. The scientific principle in particular. Arc. 1486.

Ass. A she-ass, the affection of natural

truth. Arc. 2781, 1486.

Ass. Son of a she-ass denotes rational truth. Arc. 1895, 1896, 1902, 1910.

Ass. By wild ass is meant truth sepa-

rated from good. Arc. 1949.

Astrology.—See Div. Prov. 179, 182, 187, 190. Mag. Kn. p. 231 to 236, 267 to 272,

300 10 306.

Atmospheres are the receptacles and continents of heat and light. Divine Wildow, 183. Arc. 1621, 2297.

Atonement, or expiation, explained. Mag.

Kn. p. 132 to 135. vol. 2.

Azzab (Gen. x. 19.) fignifies those things which are revealed concerning charity. Arc. 1207.

B.

BABEL, or Babylon, fignifies those whose externals appear holy, whilst their internals are prophane. Arc. 1182, 1325, 1326, 1327.

Babel fignifies the prophanation of good, and Chaldea the prophanation of truth. Arc. 1182, 1283, 1295, 1304, 1306, 1307, 1308,

1321, 1322, 1326.

Babylon, or Babel, fignifies corrupt worship, in which self-love and the love of the world have dominion. Such is the worship of the church of Rome. Divine Love, 65.

Babylon, that great city, fignifies the Roman catholic religion, as to it's tenets and

doctrinals. Apoc. Rev. 631, 632.

Balaam. By the angel of Jehovah standing in the way against Balaam, with a drawn sword, in Numb. xxii. 22, 31. was signified the principle of truth, which opposed the salse principle in which Balaam was. Arc. 2799.

Balaam. By the doctrine of Balaam are meant they who do works by which wor-

ship is defiled. Apoc. Rev. 114.

Baldness

Baldness fignifies the Word without it's ultimates. Apoc. Rev. 47.

Baldness, the natural principle, in which

is nothing of truth. Arc. 3301.

Baptism is a fign that man may be regenerated. Arc. 4255, 5120, 10239, 10387,

10388, 10392.

Baptism neither gives faith nor falvation; but is a fign and testimony that the person baptized belongeth to the church, and that he may become regenerate. New Jerus. 203, 207.

Baptism of John. By the baptism of John a way was prepared, in order that the Lord Jehovah might come down into the world, and accomplish the work of redemption.

Theol. 688 to 691.

Baptism was inflituted in the place of

circumcifion. Theol. 674 to 676.

Baptism. In what manner baptism is represented in heaven. Arc. 2299.

Baptism. Of baptism. Arc. 202 to 208.

Theol. 667 10 691.

Baptism. Fifteen reasons for being rebaptised. Mag. Kn. p. 302 to 305. vol. 2.

Barley corresponds to truth. Apoc. Rev.

Battle-ax, the Lord, with respect to divine truth. Fer. li. 20 to 23.

Bdellium and the onyx-stone mean truth.
Arc. 110.

Beam

Beam in the eye, signifies a great salse from evil; and mote or straw in the eye, signifies a lesser salse from evil. Apoc. Exp. 746.

Bearded chin. The reason why the man has a bearded chin, and the woman not,

may be feen in Conj. Love, 33.

Bear. By bear, they are fignified who read the Word and do not understand it; whereby they involve themselves in fal-

lacies. Apoc. Rev. 573.

Bears signify the natural sense of the Word separated from it's spiritual sense. They who separate them appear, at a distance, like bears in the spiritual world.

Apoc. Rev. 47.

Bears. In the spiritual world there are bears that are hurtful, and bears that are harmless, and also some that are white; but they are distinguished by their heads: those of the harmless ones are like the heads of calves or sheep. Apoc. Rev. 573.—See Lam. iii. 8 to 11. Hosea xiii. 7, 8. Isaiah xi. 6, 7.

Beast sometimes signifies the Word.

Beast. The beast which rose out of the sea, signifies the laity in the churches of the reformed. Apoc. Rev. 567, 574.

Beaft. The beaft which rose out of the carth, signifies the faith among the clergy

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of the churches of the reformed. Apoc. Rev. 567, 594.

Beast. The scarlet-coloured beast signifies the Word. Apoc. Rev. 740, 723.

Beasts fignify affections, good or bad.

Arc. 45, 46, 3519, 9280.

Beasts of the earth, the men out of the church.

Beafts, clean, the affections of goodness. Beafts not clean, lusts.—See Arc. 45, 46, 142, 143, 246, 719, 720, 721, 743.

Beasts. By beatts are fignified men as

to their affections. Apoc. Rev. 567.

Beasts. There are beasts of various kinds, by which the things of the will which relate to good are signified, as lambs, sheep, kids, she-goats, cows, and oxen. Arc. 1823, 2179, 2180.—And there are also beasts, by which are signified things of the understanding, which relate to truth, viz. horses, mules, wild asses, camels, asses, and all birds. Arc. 2781, 2761, 2762, 1949, 1486, 2180, 2566, 1069, 922, 1823.

Beasts of the south, they who are principled in the knowledges of good and of truth, but who do not apply them to life, but to

science. Arc. 2781.

Beasts. By Daniel's four beasts (see Dan. vii. 3 to 7.) are meant the successive states of the church, from the beginning to the end

end of it, until it is entirely wasted as to all good and truth of the Word, and then the

Lord comes. Apric. Rev. 574.

Beasts are born into the sciences corresponding to the love of their life; for as
sponding to the love of their life; for as
sponding to the love of their life; for as
sponding to the love of their life; for as
sponding to the love, hear, was they sponding the sponding the sponding of the sponding of this sponding
sponding to the love, as the sponding the sponding

Beasts have neither will nor understanding; but, instead thereof, affections and

science. White Horse, p. 79.

Beasts and men. For the difference between them, see Heaven and Hell, 39, 296. Arc. 4525, 6323, 9231.

Beauty is from good, in which is inno-

cence. Arc. 3080.

Beauty. The beauty of the external man is great, when conjoined with the internal; and how great it's deformity is, when not conjoined therewith. Arc. 1590, 1598.

Beauty. A woman who is not defirous to be beautiful, is not a woman who is defirous to love and to be loved, and confequently she is not truly a woman. Conj. Love, 330.

Bed fignifies doctrine. Apoc. Rev. 137. Beer, or Beerskeba, the doctrine of faith. E 2 Arc. 2679, 2722, 2723.—Divine doctrine. Arc. 3690.

Beget, create, act, make, effect, produce.

Hier. Key.

Beginning. The beginning meaneth the most ancient time. By the prophets it is usually called the day of antiquity, and also the day of eternity. Beginning also implieth the first time when man is regenerated; for then he is born anew, and receiveth life. It is from this ground that regeneration is called a new creation of man. Gen. i. 1. Arc. 16.

Being (esse). Every person and thing hath it's being or esse from conception; but it's existing (existere) from birth. As conception is prior to birth, so is being

prior to existing. Arc. 2621.

Belief. Matters of belief called faith, which are not joined with love and charity, vanish into nothing in another world. Arc. 553, 2364, 10153. Heaven and Hell, 474.

Believing. What difference there is in believing the things which are from God, and believing in God. Arc. 9239, 9243.

Benjamin fignifies a life of truth ori-

ginating in good. Apoc. Rev. 361.

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Betrayed. Jesus being betrayed by Judas, fignifies that he was betrayed by the Jewish nation, who had the Word among them at that time, for Judas represented that na-

tion.

tion. His being taken and condemned by the chief priests and elders, signifies that he was taken and condemned by all the Jewish Their fcourging him, spitting in his face, fmiting him, and striking him on the head with a reed, fignifies that they did the like unto the Word with respect to it's divine truth; all which relates to the Lord. Their putting a crown of thorns upon his head, fignifies that they had falfified and adulterated those truths. Their dividing his garment, and casting lots for his velture, fignifies that they had divided all the truths of the Word, but not it's spiritual fense, for the vesture of the Lord fignifies that part of the Word. Their crucifying him, fignifies that they had destroyed and profaned the whole Word. Their giving him vinegar to drink, fignifies that all was falsified and false; and therefore he did not drink it, but faid, it is finished. Their piercing his fide, fignifies that they had entirely extinguished every truth of the Word, and every good thereof. His being buried, fignifies the rejection of the residue of the humanity taken from the mother; and by his rifing again the third day, is fignified his glorification. Swedenborg.

Bird relates to thought or understanding.

Apoc. Rev. 757.

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Birds

Birds, in general, fignify things rational,

and also intellectual. Arc. 40.

Birth, in the Word, relates to the work of regeneration. Arc. 613, 1145, 1255.

Bitter fignifies truth falfified. Apoc. Rev.

481, 411.

Black corresponds to false. Hier. Key. Blasphemies fignify truths of the Word

falsified, or scandals. Arc. 584, &c.

Blasphemy fignifies the denial of the Lord's divine humanity, and church doctrine from the Word. Apoc. Rev. 571. Sacred Scripture, 76, 79.

Bleffed, is to be enriched with spiritual

and celeftial good. Arc. 3017.

Bleffedness is internal delight, and delight

is external bleffedness. Conj. Love, 51.

Bleffing, and glory, and wisdom, and thanksgiving, fignify divine spiritual things of the Lord. Apoc. Rev. 372.

Blind. Who are meant by the blind.

Arc. 2383, 6990.

Blindness is falfity. Arc. 2383, 301, 302, 303, 593, 1008.

Blindness is ignorance of truth. Arc.

2383, 1010, 1059, 1327, 1328.

Blood fignifies divine truth; and in an opposite sense, divine truth falsified. Apoc. Rev. 332.

Blood sometimes signifies the holy prin-

ciple of charity. Arc. 1010.

Blood

Blood sometimes means violence, according to the subject. Apoc. Rev. 327, 379.

Blood of the Lamb means divine truth proceeding from the Lord, which is the divine truth of the Word. Apoc. Rev. 379,

555.

Blood. The Lord's blood fignifies the divine truth proceeding from the divine good of the principle of his divine love. Arc. 4795, 4978, 7317, 7326, 7846, 7850, 7877, 9127.

Blood. By drinking blood is fignified not only to falfify the truths of the Word, but also to imbibe such falsifications in

life. Apoc. Rev. 688.

Blood and water coming out of the Lord's

fide. Arc. 9127.

Blood. What is meant by the Lord redeeming men by his blood. Arc. 10152.

Blood. Why the Jews were forbidden to eat blood, may be fully seen in Arc. 998 to 1003.

Blood-shedding, violence offered to good,

Arc. 3400.

Blue, truth from a celestial origin.

Bodily action, whether external in speech or in work, is only an effect from the internal and external of man's spirit, for the body is only obedience. Div. Prov. 103.

Body. The form of the body corre-

sponds to the form of the understanding

and the will. Div. Wifd. 136.

Body and flesh of the Lord fignify the divine good of the principle of his divine love, which is that of his divine humanity. Arc.

3813, 7850, 9127, 10283.

Bone fignifies propriety in the external man.—See also Flesh.—When slesh and bones, therefore, are predicated of the Lord, as in Luke xxiv. 39. the former means his divine propriety as to the good of love, and bones mean his divine propriety as to wisdom or truth.

Bone not to be broken, fignifies not to

violate divine truth.

Bones, intellectual propriety.

Book of life, fignifies the Word of the Lord, and all doctrine respecting him.

Apoc. Rev. 588.

Book of man's life, his actions and thoughts.
Book. By taking and eating the little book, which shall make thy belly bitter, but in thy mouth it shall be sweet as honey, is signified that the reception of the doctrines of the New Jerusalem, so far as relates to the acknowledgment that the Lord is the Saviour and Redeemer, would be grateful and pleasing; but that so far as relates to the acknowledgment that he alone is the God of heaven and earth, and that

that his bumanity is divine, it would be unpleasing and difficult by reason of falsifica-

tions. Apoc. Rev. 481, 482.

Books. By books are not meant books, but the interiors of the minds of those who are judged, amongst the wicked; and by the book of life, such as are good. Apoc. Rev.

867.

Books of the Word are the five books of Moses, Joshua, Judges, the two books of Samuel, the two books of Kings, the Psalms of David, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkub, Zephaniah, Haggai, Zechariah, Malachi, the four Evangelists, and the Revelation; the rest have not the internal sense. New Jerusalem, 266. Arc. 10325.

Born of God, are those who are principled in love, and thence in faith. John i.

11,12, 13. Arc. 2531.

Bought from the earth, are they which could be regenerated. Apoc. Rev. 619, 622.

Bow, doctrinals. Arc. 3499.

Bow, the doctrine of truth. Arc. 2685, 2686.

Bow in a cloud. It may appear furprizing that a bow in a cloud, or a rainbow, should be a token of a covenant, when a rainbow is nothing else but a phenomenon arising from a modification of the rays of light coming from the sun, and falling upon drops of rain; but that the bow in a cloud represents regeneration, may be seen in Arc. 1042 to 1048.

Bows fignify truths adapted to spiritual

warfare. Apoc. Rev 52, 299, 436.

Boy, spiritual truth.

Boys, good and truth. Arc. 3308.

Boys, and old men, in a bad sense, denote falses and evils, both such as are in an early stage of growth, and such as are con-

firmed. Arc. 2349, 1259, 1260.

Boys playing in the streets denote truth in the first stage of their growth; and girls denote goodnesses in the first stage of their growth, and the affections thereof, together with the joys thence derived. Arc. 2348.

Bracelets (Gen. xxiv. 22.) fignify truth, and in this passage divine truth, because

the Lord is treated of. Arc. 310.

Branches of a tree signify sensual and natural truths in man. Apoc. Rev. 936.

Brass, natural good Arc. 421 10 425.

Brass, rational good. Arc. 2576.

Bread, every good that is for spiritual food to man Arc. 2165, 2177, 9545.

10686, 3049, 4984, 7038.

Bread. By eating bread in the sweat of the face, is signified to have an aversion to what is celestial. Arc. 275 to 279.

Bread. Breaking of bread was a representative presentative sign of mutual love in the ancient churches. Arc. 5405.

Breadth has respect to truth. Arc. 646

10 650.

Breaft, things rational. Arc. 2162.

Breast. By the Lord's breast, and especially by the paps, his divine love is signified. Apoc. Rev. 46.

Breath of lives. To breathe into man's nostrils the breath of lives, is to give him the life of faith and love. Arc. 94 to 97.

Brethren, all who are principled in the

good of charity. Arc. 3776.

Brick signifies what is false, being an artificial imitation made by man of stone, which corresponds to truth. Arc. 1296.

Bride. The church is a bride, when she is desirous to receive the Lord; and a wife, when she actually does receive him. Div. Love, 63.

Bridles of the borses, truths of the Word by which the understanding is guided.

Apoc. Rev. 298, 653.

Brimstone, in Isaiah xxxiv. 9, &c. fignifies filthy lusts. Arc. 643.

Brother fignifies such as are in the good

of charity. Apoc. Rev. 32.

Brother and companion, Jer. xxiii. 35. Brother means he who is principled in the good of love, and companion he who is prin-

principled in the truth of faith. Arc. 2360,

1893, 1965, 1989.

Bruised reed shall be not break, and the smoaking slax shall be not quench; that is, the Lord doth not break the falses, nor quench the lusts of the senses. Isaiah xlii. 3, 4, 5. Arc. 25.

Build fignifies to raise up that which is fallen, and is predicated of evils, and some-

times of good. Arc. 153.

Burial. The Lord's burial fignifies the rejection of the humanity taken from the mother.

Burnt offerings and facrifices fignify all worship; burnt offerings worship from love, facrifices worship from faith proceeding from love. Arc. 919 to 924.

Burnt offerings and sacrifices fignified the

Lord's divine human principle.

Butter is the celestial of the rational

principle. Arc. 2182 to 2184.

Buy fignifies to procure or acquire to one's felf. Apoc. Rev. 211. Arc. 2967.

non a son a made good out of boulds

and the in amorbic hite, may be continued

CAIN, faith separate from love. Div.

Cain faying, Am I my brother's keeper? means faith making light of charity. Arc.

370, 372.

Cain. The mark fet upon Cain was faith, by which charity might be implanted; and therefore Cain, that is, faith, was to be preserved for the sake of charity. Arc. 330, 392 to 404, 389, 391, 394, 396, 609.

Cainites, they who hold faith alone.

Calab (Gen. x. 12.) fignifies the false derived from evil lusts. Arc. 1184.

Calf signifies the affection of knowing

divine truth. Apoc. Rev. 244, 242.

Call on the name of Jehovah. Arc. 440.

Calves of the lips, are confessions from the

affection of truth. Apoc. Rev. 242.

Calves of the stall, or fatted calves, fignify those who are filled with knowledges of things true and good from the affection of knowing them. Apoc. Rev. 242.

Calvin. Concerning Calvin in the spi-

ritual world, Theol. 798.

F

Calvin.

Calvin. The apparent contradiction in Swedenborg's writings, concerning Calvin's state in another life, may be seen explained in the Mag. Kn. p. 402 to 405. vol. 2.

Camel signifies scientific knowledge. Arc. 3048, 3071, 10227, 3143, 3145. Hea-

ven and Hell, 365. Matt. xxix. 24.

Camel, Matt. xxix. 24. It is there faid, that " it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." We are to understand it as fignificant of the rich both in a natural and spiritual sense; in the former, fuch as abound in riches, and fet their hearts upon them; in the latter fense, such as abound in natural knowledge and the sciences; for these are their spiritual riches, by which, through the effort of their own understanding, they think to possess themselves of the knowledge of divine things; which method being contrary to divine order, it is faid to be harder for a camel to pass through the eye of a needle; for camel signifies scientifical knowledge in general, and by the eye of a needle is fignified spiritual truth. It is therefore easier for a person in scientifical knowledge, (which is meant by camel) to enter into spiritual truth, (fignified by the eye of a needle) than for one whose

whose heart is set upon natural riches, or who abound in, or depend on natural knowledges or sciences, for these are his spiritual riches. Heaven and Hell, 365. Arc. 3048, 3071, 3143, 3145, 9688, 10236. 1072, 10227.

Camels, common principles in the natural scientific principle. Arc. 4104.

Camp of the faints, the good things of

love and charity. Arc. 2418.

Camp. To facrifice in the camp was holy, but out of the camp profanation.

Arc. 1010.

Canaan fignifies heaven and the church. Canaan, (Gen. ix. 18.) a worship in things external without internal, which arose out of the internal church corrupted, called Ham. Thus it is that Ham is named the father of Canaan. Arc. 1060, 1167.

Canaanite. By the Canaanite being in the land is fignified hereditary evil. Are.

1439, 1444, 1570, 1573, 1574.

Canaanites, or Canaan, they who are principled in external worship separate from internal. Arc. 1167, 1200.

Candlestick fignifies the new church, which will have her light from the Lord.

Apoc. Rev. 43, 44, 64, 65, 66.

Captivity means being seduced, and so led away from truths and goods. Apoc. Rev. 591.

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Carcase,

Carcase, the church void of the life of charity and faith.

Carmel, mount, fignifies the spiritual

church. Arc. 1071.

Cart, the new, (Sam i. 5, 6.) upon which the Philistines sent back the ark, signified new but natural doctrine. Div. Prov. 326.

Cask, or water-pot, scientifics. Arc.

3068.

Cafile, things belonging to the will.

Cataracts of beaven, falses of the under-

standing.

Catholic church of the Lord, consists of all throughout the world who lead good lives, and believe in a Supreme Being. Arc. 2589 to 2604, 2861, 6700, 9256.

Cattle. By cattle are fignified the celeftial affections, and by fowls of the air spi-

ritual. Arc. 142.

Cattle, the goods and truths of churches. Arc. 3786.

Cave, what is obscure. Arc. 2463.

Cave, the good of a false principle. Arc.

2463.

Causes explain effects, and to know effects from causes is to be wise; but to inquire into causes from effects is not to be wise. Div. Wisd. 119.

Causes are in the spiritual world, and effects in this world. Divine Wifd. 119.

Cedars

Cedars of Lebanon fignify the knowledges

of truth. Apoc. Rev. 242.

Celestial propriety. In order that man may receive a celestial propriety, he ought to do good from himself, and to think truth from himself, but still to know that all good and truth is from the Lord. Arc. 2883.

Celestial. It is one thing to be principled in things celestial, and another thing in the knowledges of things celestial. Arc.

1453.

Celestial man, the feventh day, on which

the Lord rested. Arc. 74, 84, 85.

Celestial angels reason not concerning the truths of saith, but the spiritual angels do. Heaven and Hell, 25. Arc. 202, 337, 397.

Celestial angels far excel the spiritual angels in wisdom. Arc. 2718, 9995. Heaven

and Hell, 25.

Celestial spirits are intermediate angelical societies, called celestial spiritual. Heaven and Hell, 26. Arc. 4047, 6435, 8787, 8881.

Celestial principle consists in perceiving folely the affection of the things contained

in the internal fense. Arc. 2275.

Celibacy. The reason why they who live in celibacy are on the side of heaven, is because the sphere of perpetual celibacy insets the sphere of conjugial love, which

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is the very essential sphere of heaven.

Conj. Love, 54.

Celibacy. Chastity cannot be predicated of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugial. Conj. Love, 155.

Center. The nearer the center, the more

beautiful are the angels. Arc. 3475.

Cerebellum, the feat of the will.

Cerebrum, the feat of the understanding. Chaldea, worship in which inwardly are falses.

Chaldea fignifies the profanation of truth, and Babel the profanation of good. Arc, 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326.

Chaldeans, those who are principled in

knowledges prophaned. Arc. 3079.

Chambers and inner apartments of a house fignify such things as are more interior.

Arc. 3900, 5994, 7353.

Changes in the states of the angels in heaven.—See Heaven and Hell, 154 to 161.

Chariot fignifies doctrine, also the being grounded in spiritual truth. Div. Prov. 326.

Charity without faith is not genuine charity, and faith without charity is not genuine charity. Arc. 2839.

Charity. There is spurious charity, hy-

pocritical and dead charity. Theol. 450 to

453:

Charity to our neighbour consists in truth, justice, and integrity, in all our dealings.

Arc. 8120, 8121, 8122, 8256.

Charity. The doctrine of charity, in the ancient church, was chiefly insisted on which constituted a great part of their wisdom. Arc. 2417, 2385, 3419, 3420, 4844.

Charity. The life of charity confists in man's thinking well of others, and desiring good to others, and perceiving joy in himfelf at the salvation of others. Arc. 2284.

Charity extinguished is called the voice of

bloods. Arc. 330, 374.

Which is the effential of heat and light, for heat and light are thence derived; faith in a separation may be compared to light which is without heat, in which case there is light, like that of winter, causing death.

. Charity is an internal affection of acting

according to truth. Last Judg. 40.

Charity is the first-born of the church, although to man it appears otherwise. Arc.

352, 367, 2435.

Charity, or good, is actually the first principle or constituent of the church, and truth or faith the secondary principle, although it appears otherwise. Arc. 3324,

3325, 3330, 3336, 3494, 3589, 3548,

3556, 3570.

Charity is the very ground of the seeds of faith; truth and good agree together, but truth and evil do not agree. Arc. 2343.

Chaste love of the sex.—See Conj. Love, 55. Chaste and unchaste principle.—See Conj.

Love, 138, 156.

Cherubim fignifies the providence of the Lord, to prevent man, who is in a bad state, entering into the things of faith; also the guards which are set by the Lord to preserve the spiritual sense of the holy Word from being violated and prophaned. Arc. 306, 308.

Child. Being with child, travailing in birth, and pained to be delivered, fignifies the doctrine of the new church in it's birth, and the difficult reception there-

of. Apoc. Rev. 535.

God and his throne, signifies the protection of the doctrine by the Lord. Apoc.

Rev. 545.

Childhood. The good of childhood is not spiritual good, but becomes so by the sowing of truth into their minds. Heaven and Hell, 277. Arc. 3504, 3494.

Children, innocence.

Children, as soon as they die, are taken

up into heaven, and delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God. Heaven and Hell, 332.

Children are of different dispositions; some like the spiritual, some like the celestial angels. Heaven and Hell, 333,

334, 335, 336 10 345.

Children born from parents who are principled in love truly conjugial, derive from their parents the conjugial principle of good and truth. Conj. Love, 202 to 206.

Children. All the little children of christians are in the new heaven. Apoc.

Rev. 876.

Children. All children go to heaven, whose number amounts to the fourth or fifth part of the human species on earth. Heaven and Hell, 416.

Children. The reason why some children do not remain long in this life. Arc.

828.

Children of the desolate, the truths of the primitive church, or gentiles.

Children of the married wife, the truths of

the Jewish church.

Children are born with inclinations to fuch things as their parents were inclined to. Conj. Love, 202 to 205.

Christian.

Christian. No christian can be admitted into heaven, unless he believeth in the Lord God and Saviour, and approacheth him alone. Theol. 107, 108.

Christians. The reasons why christians have acknowledged three divine persons, may be seen in the Doctrine of the Lord,

55 10 61.

Christian world. The christian world doth not acknowledge the humanity of the Lord to be divine, in consequence of a decree passed in favour of the pope, that he might be acknowledged as the Lord's vicar. Arc. 4738.

Clay, the lowest natural good.

Clay fignifies the man of the church, or the good whereof the mind is formed.

Arc. 1300, 1301.

Clean. In the Word it is faid, " to the clean all things are clean, and to the unclean all things are unclean."—See the reafon in Conj. Love, 140.

Clouds, in the Word, fignify the written Word in it's literal fense. Arc. 4060,

10551, 10574. Heaven and Hell, 1.

Church. Concerning the most ancient church, which was called man, or Adam.

Arc. 1114 10 1129.

Church. If the Lord's church was to be altogether extinct on the earth, mankind kind could no longer exist, but all and each of them must perish. Arc. 637,

653.

Church. If the principle of good were the only effential character of a church, without respect to separate truths, then there would only be one essential church. Arc. 1285, 1316, 3451, 3452.

Church. The church must expire, unless a new church is established, which may acknowledge the Lord Jesus Christ alone to be the God of heaven and earth.

Apoc. Rev. 476.

Church. The most ancient church were altogether unacquainted with sacrifices. The ancient church which was after the flood was likewise unacquainted with sacrifices; it was indeed principled in representatives, but sacrifices were first instituted in the succeeding church, which was called the Hebrew church. Arc. 2180.

Church, internal and external. - See Arc.

1242, 6587.

Church. There are two things which constitute the church and heaven in man, viz. truth of faith, and good of life. Truth of faith constitutes the Lord's presence, and good of life according to truth of faith constitutes conjunction with him, and thereby

thereby the church and heaven. Conjugial

Love. 72.

Church. Wherefoever the human race exists, there a church exists; hence it follows, that upon this earth there have been churches from the most ancient times down to the present. These churches are described in the Word, but not historically, except only the Israelitish and Jewish church; the others are described under the names of nations and persons. Div. Prov. 328.

Church, vastated .- See Arc. 407 to 411,

and 1106 to 1113.

Church. In the time of the most ancient church they performed holy worship in tents. Arc. 414.

Church. The difference between the most ancient, and ancient church. Arc.

597, 607, 640, 765, 784, 895, 4493.

Church. The church exists with all those who live a good life, agreeable to their religious persuasions. Arc. 3263, 6637,

10765.

Church. In the third and preceding chapters of Genesis, the subject treated of was concerning the most ancient people, in that they were made regenerate. In the first place, it had relation to those who lived like wild beafts, and at length became

came spiritual men; in the second place, to those who became celestial men, and constituted the most ancient church; asterwards, to those and their descendants, who sell away; and herein the subject is extended, in an orderly succession, to the first posterity, to the second, to the third, and finally to all succeeding ones, until the flood. Arc. 137, 286.

Church. The church does not really exist with man before it's truths are implanted in his life, and thus formed into the good of charity. Arc. 3310, 4766,

5826.

Church. There would be but one church, if all were regarded from charity; although they might differ as to opinions of faith, and rituals of worship. Arc. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451.

Church. In the most ancient church there was immediate revelation, in the ancient church revelation by correspondences, in the Jewish church by a living voice, and in the christian church by the

Word. Arc. 10355.

Churches. All the churches that were before the coming of the Lord were representative churches, which could not see divine truths, except as in a shadow; but after the Lord's coming into the world, a church

church was established by him, which saw divine truths, or rather had a capacity to see them in a full and clear light. Theol.

Churches. The feven churches fignify

the church universal. Apoc. Kev. 140.

Circumcife. "Ye shall circumcife the flesh of your foreskin," signifies the removing of felf-love, and the love of the world. Arc. 2040, 2041.

Circumcifion fignifies purification from filthy loves. Arc. 2045, 2046, 2050, 2051,

2055, 2056, 2057.

Circumgyration. An evil spirit cannot turn his body in circumgyration from lest to right, but from right to lest; whereas a good spirit has difficulty in turning his body from right to lest, but easily does it from lest to right. Divine Wisd. 270.

Cifterns, broken, false doctrines.

Cities and palaces are represented in heaven, when the angels are in converse concerning doctrinals. Arc. 3216.

City, the doctrine of the church, and of religion. Arc. 402, 2450, 2943, 3216,

4492, 4493.

City fignifies truths, and also falses. Arc. 2346, 402.

City without inhabitants, truths without

Civil man is one who knows the laws of

his kingdom whereof he is a citizen, and liveth according to them; and he is called a moral man, who maketh those laws his morals and his virtues, and liveth conformably to them from reason. Div. Prov. 322.

Civil authority .- See Theol. 498.

Coat of skin fignifies spiritual and natural

good. Arc. 292 to 297.

Cock-crowing, as well as the twilight, fignifies the last time of the church. Arc. 10134.

Cold fignifies no love, or no charity and faith; and beat, or fire, fignifies love, or charity and faith Arc. 934, 935, 936.

Cold light, truth without good. Hier.

Key.

Colours. There are colours in another life, and in heaven most beautiful, which were never seen here on earth. Arc. 1053, 1624.

Colours are modifications of light and shade, in black and white, as in planes.

Arc. 3993.

Colours, so far as they partake of red, signify good; and so far as they partake of white, they signify truth. Arc. 9476.

Colours. There are two colours fundamental of the rest in the spiritual world, they are red and white; but black colours derive their origin from the hells, which

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are also two in number, one in epposition to white, which are with those who have falsified the truths of the Word, the other in opposition to red, which blackness is with those who have adulterated the goods of the Word. Apoc. Rev. 231.

Coming of the Lord, &c. the revelation of the Lord in the Word, or the spiritual sig-

nification of the Word.

Coming of the Lord. The coming of the Lord is not to destroy the visible heaven and the visible earth, and to create a new heaven and a new earth, according to the notions which many have heretofore entertained, in consequence of not understanding the spiritual sense of the Word. Theol. 768 to 771.

Commandments. For the division of the ten commandments by Swedenborg, see

Conj. Love, 79, 521.

Commandments. In the first three of the ten commandments are the laws of the spiritual life, in the four following the laws of the civil life, in the three last the laws of the moral life. Heaven and Hell, 531.

Communication. Every spirit hath communication with the inner or inmost heaven, of which circumstance he is altogether ignorant; and without such communication he could not live. Arc. 1399, 2887.

Con -

Communication between foul and body.—See Arc. 6053 to 6058, 6189 to 6215, 6307 to 6327.

Companion fignifies fuch as are in the truths

of faith. Apoc. Rev. 32. Arc. 2360.

Comparisons. All comparisons in the Word are correspondences. Apoc. Rev. 334.

Compulsion. No regeneration can be effected by compulsion. Arc. 2875, 2881,

4031, 8700.

Compulsion. If it was possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be faved. Arc. 2880, 2881.

Compulsion. Nothing is conjoined to man which is done by compulsion. Arc. 2875, 8700, 1947, 2880, 7349, 10097.

Conatus. There is in man a perpetual conatus or tendency to evil. Arc. 2406, 925, 1581.

Conceiving and bearing, to be regenerated.

Arc. 3860.

Concord confociates fouls and minds, and preferves focieties; but discord disfociates and destroys focieties. Hier. Key.

Concubinage. See Conj. Love, 462.

Concubine denotes the gentiles who are in idolatrous worship. Arc. 2867, 2868.

Concubines. The reason why they were permitted to some, whilst they are not per-G 3 mitted mitted to christians, may be seen in Arc. 3246.

Concupiscence is to will and desire evil.

Divine Love, 94.

Concupifcences are of the love of evil, and defires and affections are of the love of good.—See Swedenborg's explanation of the ninth commandment, in the Apoc. Explicata.

Confidence. No one can have confidence in the Lord, who doth not lead a good life.

Apoc. Rev. 553.

Confirmation. They who confirm faith feparate from charity, and yet live a life of charity, are those who are in intellectual confirmation, and not at the same time in voluntary confirmation; but they who confirm the salse of doctrine, and live according to it, are those who are in voluntary, and at the same time in intellectual confirmation. The reason is, because the understanding doth not flow into the will, but the will into the understanding. Div. Prov. 318.

Confirmations of evil, and what is false, are nothing else but removals of good and truth, and if they increase they are rejections; for evil removes and rejects good, and what is false rejects truths. Hence also confirmations of what is evil and false are closings up of heaven, for every good

and

and truth enters by influx from the Lord through heaven; and when heaven is closed or shut up, then man is in hell, and there in a society where similar evil and salse principles reign, from whence he cannot afterwards be withdrawn. Divine Wisd. 268.

Confirmators are those who can make truths appear falses, and falses truths. Conj.

Love, 233.

Confirmed. Every thing confirmed by the will, and at the same time by the understanding, is permanent to eternity; but not that which is only confirmed by the understanding. Div. Prov. 318, 319.

Confirmed. That they who have confirmed themselves in faith separated from charity, falsify the whole Word, &c. Apoc. Rev. 136, 467, 501, 597, 602, 610, 653, 695.

Conjoin and adjoin. The internal conjoins itself to the external, and the external, adjoins itself to the internal. Conj. Love,

176.

Conjugial love differs with the married parties; with one it may prevail in a greater or less degree, with the other it may prevail in a very small degree, or not at all; and in consequence of such difference, to the one it may be heaven, to the other hell.

hell. Affection and reception determine

this. Arc. 2742.

Conjugial love, which is genuine, cannot exist but between two, that is, in the marriage of one man and of one wise, and in no wife between more together. The men of the most ancient church, who were celestral, had only one wise. Arc. 2740. Matt. xix. 3 to 12.

Conjugial love corresponds to the affection of genuine truth, it's chastity, purity, and sanctity; semination corresponds to the potency of truth; prolification corresponds to the propagation of truth; and the love of infants corresponds to the defence of truth and good. Conj. Love, 127, 137.

Conjugial love was the love of loves with the ancients, who lived in the golden, filver, and copper ages. Conj. Love, 73.

Conjugial love appertains to the internal

or spiritual man. Conj. Love, 95, 96.

Conjugial love. It's conjunction with the love of infants. Conj. Love, 385 to 414.

Conjugial love is of infinite variety, being in no two persons exactly similar. Conj. Love, 57.

Conjugial love lasts even to old age in

this world. Heaven and Hell, 379.

Conjugial principle. The conjugial principle is capable of being ingrafted in chriftians,

tians, and of being transplanted hereditarily into the offspring from parents who are principled in love truly conjugial, and hence both the faculty and inclination to grow wife in the things of the church and of heaven may become connate. Conj. Love, 142.

Conjugial love. True conjugial love is chaste love, for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, not a love infesting the spirit. Conj. Love, 44.

Conjugial love is not the love of the fex, but the love of one of the fex. Conj. Love, 44.

Conjugial love may have place at the same time with one of the conjugial partners, and not with the other. Conj. Love, 226.

Conjugial love, with it's happinesses, cannot be given but to those who are of the christian church. Conj. Love, 337.

Conjugial love cannot subsist between one husband and different wives. Arc. 1907, 2740, 10835. Heaven and Hell, 379.

Conjugial partners become one through union of minds. Arc. 2731, 10168, 10169.

Conjugial love. There is hope of it's being brought back again to it's primæval or ancient fanctity. Conj. Love, 74,75.

Conjugial love deriveth it's origin from the divine marriage of good and truth, confequently fequently from the Lord himself. Arc.

2728, 2729.

Conjugial love does not appertain to the male fex, but it appertains folely to the female fex, and from this fex is transferred into the male. Conj. Love, 161, 223.

Conjugial love. For the origin of conjugial love, fee that very curious memo-

rable relation, Conj. Love, 103 to 114.

Conjugial love. There exists with some a principle resembling conjugial love, but yet it is not conjugial love, unless they are principled in the love of good and of truth.

Arc. 2742.

Conjugial love seen in it's form with two

conjugial partners. Conj. Love, 42, 43.

Conjugial love. In conjugial love, the wife is the love of the hufband's wifdom, and the hufband is the wifdom of her love.

Conj. Love, 75.

Conjugial partners. If the conjugial partners have lived in true conjugial love, when one of them dies, the spirit of the deceased cohabits continually with the spirit of the partner not deceased, and this even to the death of the latter, when they again meet and re-unite, and love each other more tenderly than before. Conj. Love, 321.

Conjunction is inspired into the man by

the wife according to her love, and is received by the man according to his wif-

dom. Conj. Love, 161, 162.

Conjunction of the Lord with man, and reciprocal conjunction of man with the Lord, is effected by man's loving his neighbour as himself, and loving the Lord above all things; which is explained in Divine Providence, 94.

Conjunction is accomplished in one manner with those that are celestial, and in another with those who are spiritual. Arc.

10124.

Conjunction with the Deity. All within the church, who refuse to acknowledge the Lord, are incapable of any conjunction with the Deity. This is not the case with those who are born out of the pale of the church. Arc. 10205, 10083, 10112, 10370, 10728, 10730, 10816, 10817, 10818, 10820.

Conjunction, in the spiritual world, is effected by inspection. Div. Prov. 29, 50.

Conjunction with God the Father is not allowable, but with the Lord, and by him with God the Father. Theol. 370, 371, 372.

Conjunction of heaven with man by the

Word! Heaven and Hell, 303 10 3 10.

Connetted. There is not any thing abfolutely

lutely unconnected. Arc. 3626, 3628, 6040, 6056.

Connection. All things are continued in a chain of connection from first to last.

Arc. 9822, 10044, 10329, 10335.

Connubial is applied to love, or conjunction between the fexes merely external; thus differing from conjugial, as that which is merely external differs from that which is internal, or as natural differs from spiritual.

Conscience. Some are not aware that they are endowed with a principle of conscience

at the time they have it. Arc. 2380.

Conscience. The good have conscience, but the wicked have no conscience. Arc. 831, 965, 7490, 2380, 1076, 1077, 1919.

Conscience. They who do good from a natural principle, and not from religion,

have no conscience. Arc. 6208.

Conscience. If any anxiety is felt when a man thinks evil, it is from conscience. Arc. 5470.

Conscience. None are admitted into spiritual temptations, but those who are en-

dowed with conscience. Arc. 847.

Conscience. They who have no conscience in this world, cannot be endowed with conscience in the other life; hence they who are in hell are in no anguish of conscience for the evils they did in the world.

Arc. 965, 9122.

Con-

Conscience. Real conscience is the plane on which temptations operate. Arc. 762.

Conscience. They who have no conscience do not know what it means. Heaven and Hell, 300. Arc. 7490, 9121, 7217.

Conscience. That they, and they only have conscience, who love God and their neighbour. Arc. 831, 965, 2380, 7490.

Conscience is that frame or fitness of subject, which is accommodated to the reception of heavenly influx. New Jerus. 130 to 138.

Conscience. That there is a true conficience, a spurious conscience, and a salse conscience, see Arc. 1033.—They who have a conscience in this world, retain it in the other life, and abide amongst the blessed. Arc. 965, 9122.—And that they who are endowed with conscience have interior thought; but they who have no conscience, have only exterior thought. Arc. 1919, 1935, 1820.

Conscience. The Lord rules those who have no conscience by external restraints.

Arc. 1077, 1080, 1835, 6707.

Conscience, a new will and understanding given to the church called Noah. Arc. 431.

Word, man hath conjunction with the H Lord,

Lord, and confociation with the angels. Theol. 234 to 239.

Consummation is a state when evil is come

to it's fummit. Arc. 2243.

Confummation of the age, of the coming of the Lord, and of the new heaven and new church. Theol. 753 to 791.

Continent, in the writings of E. Swedenborg, denotes that which holds things to-

gether.

Continuous degrees, or degrees of latitude, are like those of light proceeding to shade, or of heat to cold. Divine Wisdom, 184.

-Read this Number throughout.

Continuous, or continual, a term applied by the schoolmen to denote quantity or co-extension, whose parts are not divided, but joined and connected together, so as to leave no room to determine where one begins and the other ends; in which fense it is used by Swedenborg in Conj. Love, It is also used by him, in some of his other theological works, in contra-diftinction to the term discrete, as applied to degrees; the term continuous being applied to degrees of purer and denfer, higher and lower, greater and less, &c. whilft the term discrete is applied to what he calls degrees of altitude, where one is within another, as in the case of the three degrees of the atmosphere.

Con-

Contrary. Whilst the mind averts itself from the Lord, it turns itself to itself, and in such case perceives things contrary. Conj. Love, 444.

Contrition is not repentance. Theol. 512

to 515.

Conversion of the Jews. They think erroneously, who believe that the Jews will be converted in the last time or age of the church. Arc. 4847, 7051, 8301.

Corn, natural good. Arc. 3580.

Corn. Ripe corn, in the Word, fignifies the state of reception and increase of truth derived from good. Arc. 9291.

Corn. Standing corn means truth in it's

conception. Arc. 9146.

Gorollary is a consequence drawn from fomething already proved or demonstrated. Theol. 109.

Corporeal judgment means the judgment of the mind grounded in the external

fenses. Conj. Love, 57.

Corporeal. Every man is by birth merely corporeal; and yet from corporeal he may become natural more and more interiorly, and thus rational, and at length spiritual. The reason why this is effected progressively, is because the corporeal principle is like ground, wherein things natural, rational, and spiritual, are implanted

planted in their order. Conj. Love, 59,

447.

Correspondence is the actual relation subfisting between a natural object and a spiritual subject, or a natural form and a spiritual essence; that is, between outer and inner, lower and higher, nature and spirit, and not between nature and nature.—See R. Hindmarsh's Defence of the New Church, in Answer to Dr. Priestley, p. 283.

Correspondence. What exists and subsists in the natural from the spiritual is called correspondence. Heaven and Hell, 88, 89.

Correspondence is such an union between two things, as only takes place when the one is derived from the other, in the same manner as when the effect is derived from it's cause.—See R. Hindmarsh's Answer to Dr. Priestley's Letters, p. 281.

Correspondence. No one can understand the internal sense of the Word, unless he is acquainted with the nature of corre-

fpondence. Arc. 2895, 4322.

Correspondence. All things which appear in heaven are according to correspondency, and called representatives. Arc. 3213 to 3226, 9576, 9577.

Correspondence.—See what Swedenborg fays at large concerning correspondences,

in the Theol. 201, 202, 205.

Corre-

Correspondence. There is a correspondence between all things in heaven, and all things in man. Heaven and Hell, 87 to 102, 103 to 115.

Correspondences are for the most part appearances of truth, in which genuine truths

lie concealed. Div. Prov. 256.

Correspondences join to, or communicate natural things with spiritual things. Arc:

8615, 2758, 2999, 13000.

Correspondences. The science of correspondences excels all other sciences. Arc. 4280, 3021, 7729, 10252, 5702, 6092, 7097, 7779.

Correspondences, the science of, hath been concealed since the time of Job, but is now made known. Conj. Love, 532.

Covenant. Conjunction, or covenant, is

between two. Div. Prov. 95.

Covelous. The covetous are of all men the most fordid, and think least concerning the life after death. Arc. 938.

Council of Nice. Theol. 489, 632 to 635. Council of Trent. What they fay concerning the facrament, may be feen in Apoc.

Rev. 795.

Create, form, and make, fignify to regenerate. Arc. 16.

Created. All hell believe that nature created the universe. Conj. Love, 380.

H 3 Creating

Creating man, in the Word, means to regenerate him. Arc. 16, 88, 10634.

Creation of the universe was out of the divine love, by the divine wisdom. Div.

Prov. 3.

Creation. The creation of all things was by divine truth, consequently by the Lord. Heaven and Hell, 137, 116 to 125, and 126 to 140. Arc. 2803, 2804, 5272,

7835, 8200.

Creation. In the order of creation, the Lord governs what is last from what is first, and what is first from what is last; and this is the reason why he is called the first and the last. Arc. 3702, 6040, 6056.

Creation of the earth.—For the origin of the creation, fee Swedenborg's treatife on that subject, and the Magazine of Knowledge

concerning Heaven and Hell.

Creation. At the creation, when all things were pronounced by God to be good, the meaning was, that they all mutually corresponded to each other; that is to say, nature and the world corresponded with man and his mind, and the human mind corresponded with the Deity; so that there was no occasion for instruction, inasmuch as every thing subsisted in perfect harmony. Hier. Key.

Creatures.

Creatures. The difference between human and brute creatures may be feen in

Influx, 12, 13.

Creatures. By creatures are meant they who are capable of being reformed: to create is to reform. Apoc. Rev. 290, 254, 405.

Greeping things, which the waters produce, mean scientifics which belong to the

external man. Arc. 40.

Cross. The Lord, by the passion of the cross, did not take away fins, but he bore

them. Div. Love, 15, 16, 17.

Cross. To take up the cross is to fight against concupiscences; and to follow the Lord is to acknowledge him to be God.

Divine Love, 66:

Crown. Upon the woman's head, that is, the new church, a crown of twelve stars, signifies it's wisdom and intelligence. Apoc. Rev. 534, 189, 235, 252, 348.

Crown on the head fignifies wisdom; and a golden crown, wisdom proceeding from love. Apoc. Rev. 189, 252, 235, 643.

Crown fignifies an enfign of warfare.

Apoc. Rev. 300.

Crucified. It is faid in Rev. xi. that the Lord was crucified in Sodom and Egypt; which was not literally true, but only spiritually so; for by Sodom we are to under-stand

stand the love of dominion originating in self-love, and by Egypt the love of rule originating in the pride of self-derived intelligence. These are the loves which prevail in the old church, by which the Lord is crucified. Apoc. Rev. 502 to 506.

Cry, in a good sense, has respect to truths; but in a bad sense, to falses. Arc. 2240,

2243.

Cry out of heaven, means influx.

Cup. By cup is fignified the same thing as by wine, because it is the containing vessel thereof. Apoc. Rev. 672, 728.

Curfed be Canaan signifies that external worship, separate from internal, averts it-felf from the Lord. Arc. 1092, 1093.

Curtains and cords (Jer. iv. 20. x 20.) fignify spiritual things from a celestial

origin. Arc. 414.

Cush fignifies the interior knowledges of the Word, applied to confirm salse principles. Arc. 1164.

Cuticle is the outward thin skin which

covers the body. Conj. Love, 241.

HOR STROW ITTO BOTH WIT

D.

DAGON, (1 Sam. v. 6.) inasmuch as it was the idol of the Philistines, signified their religion, which also was faith separate from charity. Div. Prov. 326.

Damsel denotes affection in which is

innocence. Arc. 3067.

Darkness. Thick darkness, or blackness, means the falses of evil. Arc. 1839, 1860, 7688, 7711.

David, in the Word, denotes the Lord.

Arc. 2159, 1888.

David means the divine sovereignty or royalty. Heaven and Hell, 526. Arc. 1888, 9954.

David represented the Lord who was to come into the world. Div. Prov. 245.

New Ferus. 43, 44.

Daughter of Sion fignifies the celestial church; and daughter of Jerusalem, the spiritual church. Isaiah xxxvii. 22. Arc. 2362.

Daughter, the affections of good. Arc.

489, 490, 491, 6778, 9055.

Daughters in law, good affociated to it's proper truth. Arc. 4843.

Daugh-

Daughters of Canaan, the affections of what is false and evil. Arc. 3683, 3662:

Daughters of the Canaanite denote affections which disagree with truth. Arc. 3024.

Day fignifies continually. Apoc. Rev.

922, 940.

Day. What day fignifies in the Word,

fee Arc. 23, 487, 488, 10605.

Day and year, in the Word, fignify the states of life in general. Heaven and Hell, 155. Arc. 23, 487.

Day. To-day fignifies eternity. Arc.

3998.

Day. By day is signified time and state in general; and by years, times and states in particular. Arc. 486, 487.

Days. By three days and a half is fignified till there is an end and a beginning.

Apoc. Rev. 505, 510, 531.

Days. The fix days, or times, which are fo many successive states of the regeneration of man, may be seen explained, in a brief manner, in Arc. 6 to 13.

Dead borse, the non-understanding of

truth.—See Sac. Scrip. 26.

Dead. By one that is dead is fignified what is infernal. Apoc. Rev. 321, 525, 681.

Dead. How a man is raised from the dead, see Arc. 168 to 189.

Dead.

Dead. When it is faid of the Lord that he was made dead, in Rev. i. 18. is does not mean that he was crucified, and so died, but that he was neglected in the church, and his divine humanity notacknowledged; for so he became dead among men. Apoc. Rev. 59, 93.

Dead man, when engaged in spiritual combats, most commonly yieldeth, but the spiritual man is victorious. The celestial man is engaged in no combats; and in case he is assaulted by evils and salses, he despise them, and is therefore called

a conqueror. Arc. 81.

Dead body. When the celestial angels are with the dead body of a deceased perfon who is to be raised as to the spirit, the odour of the dead body is changed into an aromatic odour; on perceiving which the evil spirits dare not approach. Arc. 1518.

Death, in the Word, fignifies resurrection. Heaven and Hell, 445. Arc. 3498,

3505, 4618, 4621, 6036, 6222.

Death. By the second death nothing else is signified but spiritual death, which

is damnation. Apoc. Rev. 853.

Death. They loved not their soul unto death, fignifies they loved not themselves more than the Lord. Apoc. Rev. 556.

Death. Man is raised after death, and enters

enters into immortality. Heaven and Hell,

445 10 452.

Death. By men feeking death is fignified that in matters of faith the understanding should be shut up; and shall not find it, fignifies that it is provided of the Lord that this should not be done; and shall defire to die, fignifies that they shall wish to have the will closed in them; and death shall flee from them, fignifies that it is provided that neither should this be done. Apoc. Rev. 429.

Death and bell gave up the dead which were in them, fignifies the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment. Apoc. Rev. 870, 872.

Decalogue. There are two tables of the decalogue, one for God, the other for

man. Div. Prov. 326.

Decalogue. The decalogue explained.

Theol. 282 to 335.

Decalogue. The third and fourth precepts of the decalogue contain those things which are to be done; the other precepts contain what are not to be done.—See Swedenborg on the Third Commandment. Apoc. Explicata.

Decrepit old men and women. Such of them as lived while in this world in conjugial love, or in goodness and truth, in

the other world are in the fullest beauty and flower of age. Conj. Love, 137.

Defloration. Of the lust of defloration,

Conj. Love, 501 to 505.

Degree. The third degree is opened only in those who become angels of the third heaven. Div. Wifd. 76.

Degrees. There are three degrees in

the Lord. Div. Wifd. 220 to 225.

Degrees.—For the difference between discrete and continuous degrees, see Div. Wild. 188.

Degrees. There are three degrees in man, answering to the three heavens. Arc.

4154.

Degrees. There are three degrees both in the spiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation. Influx, 16, 17, 18.

Degrees of altitude are discrete or disjunct, and degrees of altitude are continuous.

Influx, 16.

Delight which a man hath is from his love. Div. Prov. 73.

Delight is the universal of heaven, and

the universal of hell. Conj. Love, 461.

Delight. Every one is allowed the delight of his evil, provided he does not infest those who are in good. Div. Prov. 324. Delight is from the affection of love. Ang. Wifd. 33. Div. Prov. 303, 304, 305, 324, and the Relation at the End of Divine Providence.

Delight. They who have taken delight in the Word, in another life receive the heat of heaven, wherein is celestial love. Arc. 1773.

Delights constitute the life of every one.

Div. Prov. 303.

Delights of every one's life are changed after death to things corresponding there-

to. Heaven and Hell, 485 to 490.

Deity. No conception can be had of the Deity but in an human form; and whatsoever is incomprehensible can be no object of thought or idea. Arc. 9359, 9972, 4733, 5110, 5633, 7211, 9267, 10159, 10667.

Demons fignify concupifcences of evil originating in the love of the world. Apoc.

Rev. 458.

Den. By old dens or dungeons are fignified hells. Apoc. Rev. 757.

Dens or caves fignify evils. Apoc. Rev.

338.

Depths of fatan, interior falses. Apoc.

Rev. 143.

Defire is predicated of the will, and to feek of the understanding. Apoc. Rev. 429.

Deso-

Desolation, in the Word, is predicated of

truths and falfes. Apoc. Rev. 747.

Desperation. In a state of desperation a man speaketh bitter things, but the Lord doth not attend thereto. Arc. 8165.

Desiroy is predicated of falses.

Devil, self-love. Div. Prov. 302.

Devil and his crew fignify the love of ruling in hell. Concupiscences are called the devil; and thoughts of what is false are called his crew, in the Word. Div. Wisd. 273.

Devil. Every devil can understand truth when he hears it, but cannot retain it; because the affection of evil, when it returneth, casteth out the thought of truth.

Apoc. Rev. 655.

Devils and fatans fometimes understand arcana as well as angels, yet only when they hear them from others; but when they return into their own thoughts, they do not understand them: the reason is, because they will not. Div. Prov. 99.

Devils. It is a false notion to suppose that devils have existed from the beginning of creation, except what were once'

men. Arc. 968.

Devils may be thrust down to their infernal abodes by a little child. Are. 1271.

Dew, truth. Arc. 3579.

I 2

Dew

Dew of beaven, truth from good.

Diadems fignify divine truths of the

Word. Apoc. Rev. 231, 540, 823.

Diedems. Seven diadems upon the head of the dragon fignify all the truths of the Word falfified and profaned. Apoc. Rev. 540.

Diadems, or precious flones, fignify the truths of the literal fense of the Word. Apoc. Rev. 540. Sac. Scrip. 43, 44, 45.

Dignities and riches, what they are. Div.

Prov. 215.

Dinners and Suppers were fignificative of consociation by love. Arc. 3596, 3832.

Discrete degrees, or degrees of altitude, are as things prior, posterior, and postreme; or as end, cause, and effect. Div.

Wisd. 184.

Discussions, whether a woman, who loves herself on account of her beauty, loves her husband; and whether a man, who loves himself on account of his intelligence, loves his wife. Conj. Love, 330, 331.

Dissimulation. The concealment of the vices which a man has, as simulation is a pretence to virtues which he has not.

Diverse and diversities, terms used in contra-distinction to various and varieties; the former terms being applied to the various

rious things opposite to heaven, and opposite also to conjugial love, whilst the latter are applied to the various things of heaven, and also to the various things of conjugial love. Conj. Love, 324.

Divine, that which is infinite and eter-

nal. Div. Prov. 51.

Divine celestial. Whatsoever proceedeth from the Lord's divine love, is called the divine celestial, and all that is goodness.

Theol. 195.

Divine essence united to the human essence. Unless the Lord had come into the world, and united the divine essence to the human essence, falvation could no more have reached to man. Arc. 1999, 2016, 2034, 2035, 2321.

Divine essence is divine love. Div. Wifd.

99, 14 to 16.

Divine existence is divine wisdom. Div.

Wifd. 99, 14 to 16.

Divine good is the effential of order; and divine truth is the constituent, or laws of order. Arc. 1728, 2258, 8700, 8988.

Divine buman. No one in heaven hath conjunction with the divine effence, but with the divine human. Arc. 3038, 4211, 4724, 5633.

Divine bumanity. Before the incarna-

13 except

except a representative one, by means of some angel whom Jehovah the Lord filled with his spirit.—See Swedenborg's Sixth

Answer to the Nine Queries.

Divine bumanity, existing from eternity, was the divine truth in heaven; of consequence the divine existence, which was afterwards made in the Lord the divine essence, from which the divine existence in heaven was derived. Arc. 3061, 6280, 6880, 10579, 6371, 6372, 6373.

Divine buman principle is all worship and

all doctrine. Arc. 2811.

Divine influx of the Lord, in heaven, produces love to him, and charity to one another. Heaven and Hell, 13 to 19.

Divine influx is into the will, and through that into the intellect; and not contrariwise. Heaven and Hell, 26. Arc. 5482,

5649, 6027.

Divine influx is both immediate from the Lord, and also mediate through one heaven to another, and also into the interior of man. Heaven and Hell, 37. Arc. 6063, 6307, 6472, 9682, 9683, 6058, 6474, 8717, 8728, 4067, 6982, 6985, 6996.

Divine love.—Of the nature of divine love, and that all love partakes of such a nature, see Arc. 3742, 4320, 1820, 1865,

2253, 6872.

Divine

Divine love. Such is the nature of the Lord's divine love, that if it were possible his love would desire all to be in the third heaven, yea with himself, and in himself. Arc. 1798.

Divine love. The fire of divine love, in it's full ardour, does not enter into heaven, but appears in the form of radiant circles round the fun of the spiritual world. Arc.

7270.

Divine natural. The Lord, from eternity, or Jehovah, was divine love and divine wisdom; and he then had a divine celestial and a divine spiritual, but not a divine natural before he assumed the humanity.—See Answer to the Second Question which Mr. Hartley put to Swedenborg in the Nine Queries.

Divine order. What is against divine order is impossible; as that a man who lives in evil can be saved by mere mercy.

Arc. 8700.

Divine order is a perpetual commandment of God; wherefore to live according to the commandments, is to live according to divine order. Arc. 2634.

Divine order. Man hath only such a measure of power against evil and falsity from the divine omnipotence, and only such a measure of wisdom respecting goodness and truth from the divine omniscience,

and

and is only fo far in God by virtue of the divine omnipresence, as he liveth according to divine order. Theol. 68, 69, 70.

Divine order terminates not short of man, but in man, as it's ultimatum. Arc. 634,

2853, 3632, 10329, 10335, 10548.

Divine presence of the Lord with the holy angels, is in proportion to their reception of good and faith from the Lord. Arc. 904, 4198, 10106, 10811.

Divine principle is above all temptation, but the Lord was capable of being tempted as to his human principle. Arc. 2795.

Divine principle. Every man may confirm himself in favour of a divine principle, by well considering the visible things.

in nature. Conj. Love, 416 to 422.

Divine principle. The divine principle is tacit and pacific in the inmost or highest principle of life; but as it descends towards the inferior principles, it becomes impacific and tumultuous on account of the inordinate properties in man. Arc. 8823.

Divine principle. Nothing can do evil to the divine principle, but to hinder it's influx may be done, and all evil hath this

effect. Arc. 4078.

Divine providence does not regard temporary matters, which foon pass away, but eternal Aernal things. Arc. 5264, 8717, 10776, 6491, 10409.

Divine providence, in the world, is known; but the nature of it was not known, but

is now revealed. Div. Prov. 70.

Divine providence neither appropriates good nor evil to any one, but felf-derived prudence appropriates both. Div. Prov. 321.

Divine providence is the same as divine operation on things natural. Pref. to Div.

Prov.

Divine providence hath for it's end an heaven out of the human race. Div. Prov. 27.

Divine providence hath respect to man's eternal state; for it cannot regard any

thing elfe. Div. Prov. 59.

Divine providence. If a man perceived and felt the operation of divine providence, he would not act from liberty according to reason, neither would any thing appear to him as from himself. The same would be the case if he foreknew events. If man manifestly saw the divine providence, he would interfere with the order and tenor of it's progression, and pervert and destroy it; or would deny God, or make himself a God. It is given man to see the divine providence.

on the back, and not on the face; also in a spiritual state, and not in a natural state; or when it is past, and not in it's approach. The desire of knowing the sure is connate with most people; but this desire derives it's origin from the love of evil. Forasmuch as a soreknowledge of the suture takes away the essential human principle, therefore it is not given to any one to know the suture. Div. Prov. 175 to 190.

Divine spiritual. Whatsoever proceedeth from the Lord's divine wisdom is called the divine spiritual, and all that is truth.

Theol. 195.

Divine truths are the laws of order. Arc.

2247, 7995, 5703.

Divine truth was that principle whereby the Lord united the human to the divine; and divine good was that principle whereby he united the divine to the human. Arc. 2665, 2004.

Divine truth is not in the Lord, but proceedeth from the Lord; as light is not in the sun, but proceedeth from the sun.

Arc. 3969.

Divine truth, proceeding from the Lord, is that which is called holy in the Word. Arc. 6788, 8302, 9229, 9820, 10361.

Divine truth. All power proceeding from

from the Lord is by divine truth. Arc.

6948, 8200.

Divine truth, in heaven, was the Son of God born from eternity. Arc. 2628, 2798.

Divine truth, in the literal sense of the Word, is in it's fulness, in it's sanctity, and

in it's power. Theol. 214 to 223.

Divine worship. In all divine worship it is a general rule or law, that man should first will, desire, and pray, and then that the Lord should answer, inform, and do; otherwise man doth not receive any thing divine. Apoc. Rev. 376.

Divine worship, in heaven, is not unlike that on earth, as to externals. Heaven and

Hell, 221, 222.

Divinity. The divinity of the Lord constitutes heaven. Heaven and Hell, 7 to 12.

Divinity of Christ. If the divinity of the Lord be denied, the Christian church immediately expires. Theol. 636.

Divinity of the Lord. His real divinity is far above the divine manifestations in

heaven. Arc. 7270, 8760.

Divinity. The divinity called the Father, and the divine humanity called the Son, are one, like foul and body. Apoc. Rev. 613. Div. Low, 29 to 36, 38 to 45.

Divorces

Divorces and Separations .- See Conj. Love,

234 10 260.

Doctrinal. There is a two-fold doctrinal, one of charity, another of faith, although in reality they are one. Arc. 2417.

—I would advise every person to read No. 2417 throughout; it is a very remarkable one.

Doctrinals are the truths of the spiritual man, in his natural man. Arc. 3726.

Dollrinals. They who are in the affection of truth for truth's fake, when they arrive at mature age, and ripeness of judgment, do not blindly rest in the doctrinals of their own particular church, but examine the truth thereof by the Word. Arc. 5402, 5432, 6047.

Doctrinals are of no consequence, unless the life be directed by them. Arc. 1515,

2049, 2116.

Doctrine. Bed signisses doctrine, from correspondence; for as the body rests in it's bed, so doth the body rest in it's doctrine. Every on's bed, in the spiritual world, is conformable to the quality of his science and intelligence; the wise have them magnissent, the soolish have mean ones, and salse speakers have filthy ones. Apoc. Rev. 137.—This is the signification of bed in Luke xvii. 35, 36.

Doarine.

Dollrine. The principal doctrine in the ancient church was that of charity. Are. 2417, 2385, 3419.

Doctrine. The Word is unintelligible without doctrine. Arc. 9025, 9409, 9424,

9430, 10324, 10431, 10582.

Dostrine. No dostrine, or worship of the church, can be consistent, or coherent, amongst men who acknowledge more Gods than one. Theol. 15, 16, 17.

Doctrine. Genuine doctrine must come from those who are in Illustration from the Lord. Arc. 2510, 2516, 2519, 10105.

Dostrine. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, described, Arc. 9025.

Dostrine. They who abide in the literal fense of the Word, without doctrine, can attain unto no understanding of divine truths. Arc. 9409, 9410, 10582, 10431.

Dostrine. It is a life according to doctrine which constitutes a man of the

church. Arc. 2454.

Dollrine of the church ought to be drawn from the literal sense of the Word, and to be confirmed thereby. Theol. 225 to 233.

Doctrines of the new church are to be

feen briefly in Conj. Love, 82.

L Dostrines

Doctrines of charity are called cities of the mountain, and doctrines of faith cities of the plain, in Jer. xxxiii. 13. Arc. 2418.

Dogs, in general, fignify those who are in all kinds of concupiscences, and indulge them; especially in the pleasure of eating and drinking. Apoc. Rev. 952.

Dominion. How infernal the dominion of self-love is, may be seen in Conj. Love,

261 10 267.

Dominion. How heavenly the love of dominion grounded in the love of uses is, fee Conj. Love, 262 to 267.

· Door denotes that which introduces.

Arc. 2356, 2357, 2376, 2380.

Dove, the holy principle of faith, or the truth of faith. Arc. 869 to 871, 875, 879.

Dove fignifies one that is about to be regenerated. Arc. 869 to 871, 873, 875,

876, 878, 879.

Dragon fignifies an acknowledgment of three Gods, or three divine persons, and of justification by faith alone. Apoc. Rev. 537, 542, 560, 550, 565, 701.

Dream, somewhat obscure. Arc. 2514.

Dreams and visions. Concerning visions

and dreams see Arc. 1966 to 1983.

Dreams. The men of the most ancient church had the most delightful dreams and visions,

visions, and it was infinuated to them what

they fignified. Arc. 1122.

Drink To drink is to perceive and appropriate truths, and in a bad sense falses.

Drinking, instruction. Arc. 3069.

Droves, churches, and their doctrines.

Arc. 3770.

Drunk, infatuated or infane with regard to spiritual things. Apoc. Rev. 721, 1072,

1079.

Drunk. The woman drunk with the blood of the faints, and with the blood of the witnesses of Jesus, signifies the Romith religion in a state of infanity, in consequence of the adulteration and profanation of the divine truths and goods of the Lord, of the Word, and thence of the church. Apoc. Rev. 730.

Duft, things terrestrial. Arc. 249.

Duft fignifies damned. Apac. Rev. 788.

Duties. There are duties proper to the man, and duties proper to the wife. Conj. Love, 174, 175, 176.

Dwell means conjunction of the Lord

with man. Apoc. Rev. 883.

Dwell, to live a good lite. Arc. 2798.

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EAGLE

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EAGLE fignifies the affection of divine truth as to knowledge and underflanding. Apoc. Rev. 244.

Eagle, intellectual fight, and confequent

thought. Apoc. Rev. 245, 561.

Eagles, in a good fense, signify man's rational principle, and in a bad sense his rational principle perverted. Matt. xxiv. Div. Prov. 20.

Ear-rings of gold, those things which appertain to simple good. Arc. 3103.

Ears, obedience. Arc. 2542, 3869,

9396, 10061.

Earth, the church, and fometimes the church in a desolate state, or where there is no church. Arc. 620.

Earth. By the earth, which helped the woman, is fignified the church as to doctrine, or truths out of the Word. Apoc. Rev. 285, 564.

Earth. The earth is the mother of all vegetables and minerals. Conj. Love, 397.

Earthquakes fignify changes of the flate of the church. Apoc. Rev. 337, 711.

East, the Lord, and also good.

East-

East-wind fignifies the dispersion of falses

and evils. Arc. 842.

Eat. To eat of the tree of life, in a spiritual sense, is to be intelligent and wise from the Lord; and to eat of the tree of knowledge of good and evil, in a spiritual sense, is to be intelligent and wise from

felf. Conj. Love, 353, 354.

Eat. To eat of the tree of good and evil, fignifies to turn the back to God, or to turn the face to man's own felf, &c. but to eat of the tree of life, is to turn the face to the Lord, or to receive the influx of love and wisdom from the Lord. Influx, 13.

Eat. Not to eat flesh in it's soul, the blood, signifies not to mix together things profane with things holy. Arc. 998 to

1003.

Eating the flesh of animals is somewhat

profane. Arc. 1000, 1001.

Eating flesh with the blood was forbidden in the Jewish church, because it represented at that time profanation. Arc. 1003 to 1008.

Eating of the tree of life signifies the appropriation of the good of love from the

Lord. Apoc. Rev. 89.

Eating and drinking represent and signify appropriation, and being conjoined K 3 by by love and charity. Arc. 2187, 2343,

3168, 3513, 5643.

Eber signifies a new church, which may be called another ancient church. Arc.

1217 to 1223, 1240, 1241, 1242.

Eber. From the 1st chapter of Genesis to the 12th of Genesis, or rather to the account of Eber, the historical things related are not historical truths, but things reduced to an historical form; but in the 12th chapter, and in the subsequent ones, are contained historical things, not factitious, but true; but in an internal sense all the chapters signify things celestial and spiritual. Arc. 1403, 1404, 1405.

Eden (the garden of) fignifies love from

the Lord. Arc. 98.

Edom, in a good sense, denotes the Lord's human essence; also the strength, power, or good of the natural principle. In an opposite sense, Edom denotes the natural man originating in self-love, which despites and rejects all truth, whence comes the devastation thereof. Arc. 3322.

Education of infants in beaven. Infants there grow in flature and in intelligence as in this world. When they are grown up to full age, there they stop, and remain therein to eternity; and when they are in that age, they are given to marriage, which is provided of the Lord, and is celebrated

in the heaven where the youth is, who presently follows the wife into her heaven, or into her house, if they are in the same society. Conj. Love, 411, 412, 413, 414,

444. Arc. 2289 to 2309.

Effect. Every effect hath it's cause, and every cause hath it's end, and the end is the being (esse) of the cause, and the cause is the existing (existere) of the end. In like manner the cause is the being of the effect; but the effect is the existing of the cause.

Effigy, or image. A spirit is known by his ideas; and, what is wonderful, there is in each of his ideas his image or effigy.

Arc. 1008.

Egypt means the scientifics of the natural man.

Eight fignifies good. Apoc. Rev. 739.

Eighth day denotes every beginning, confequently continuation. This is one reafon why the fabbath was changed from the feventh day to the first, that is, by way of continuation, the eighth day; which denotes the beginning of a new christian church, at the end of the Jewish church. Arc. 2633, 2044.

Elam, faith originating in charity. Arc.

1228.

Elders. By the four-and-twenty elders are

are meant all who are of the Lord's church.

Apoc. Rev. 233, 251.

Elders. By the four-and-twenty elders, and four animals, are fignified the superior heavens. Apoc. Rev. 369, 808.

Elect, those who are in the life of

good and truth. Arc. 3755.

Elett, in a supreme sense, signifies the

Lord in his humanity.

Elect. By the chosen, or elect, it is not meant that any are elected by predestination, but they who are with the Lord are so called. For surther information of this see Apoc. Rev. 744.

Elect. By the elect, spoken of in the Word, are understood those who are in the life of good, and in that of truth from thence. Arc. 3755, 3900, 5057, 5058.

Election, and reception into heaven, is not according to an arbitrary distinction of mercy, but according to the inward life.

Arc. 5057, 5058, 10659, 8700.

Election belongs to the man, and not to the woman; thus the man ought to court and intreat the woman concerning marriage with him, and not the woman the man. Conj. Love, 296, 297.

Elijab represents the Lord as to the

Word.

Emerods, whereby the Philistines were smitten,

fmitten, (I Sam. v. 6.) fignified natural loves, which, when separated from spiritual love, are unclean. Div. Prov. 326.—And since gold corresponds to good, therefore the golden emerods, mentioned in the same passage, signified natural loves purified and made good. Arc. 3322.

End, cause, and effect.—See Influx, 17,

18.

English, Germans, Swedes, and Danes, are in the dostrine of faith alone. Div. Prov. 114.

English. Concerning the English in the

spiritual world, see Theol. 806 to 812.

Enos. For the fignification of Enos fee

Arc. 438, 439.

Ephesus (the church of, Rev. ii. 1.) signifies those in the church who primarily respect truths of doctrine, and not good of life. Apoc. Rev. 73.

Epbraim fignifies the intellectual prin-

ciple. Apoc. Rev. 253. Arc. 2588.

Ephraim fignifies the understanding of the Word in the church, both true and false. Theol. 247.

Ephraim and Manasseb, faith and cha-

rity. Arc. 367.

Ephraimites, those who are in truth, or in truth separate from good. Mag. Kn. vol. ii. p. 450, 451, 452.

Equilibrium

Equilibrium of all things is from action

and re-action. Div. Wifd. 68.

Equilibrium. Man is kept (as to his mind) in a state between heaven and hell, and thus in a state of equilibrium, to the intent that he may be in a free state for reformation. Arc. 5982, 6477, 8209, 8907, 2876, 2881, 9587.

Equilibrium betwixt heaven and hell.

-See Heaven and Hell, 589 to 596.

Equilibrium. When the wicked are punished in another life, there are always angels present to moderate the punishments, but they cannot remove them entirely; because such is the equilibrium of all things in another life, that evil punishes itself. Arc. 967.

Error. They are in a great error who despise the Word on account of the apparent simplicity and rudeness of it's stile, and who fancy that they should receive it and honour it is it was written in a diffe-

rent file. Arc. 8783.

Esau, in a good sense, means the good of the natural man; and in an opposite sense, the evil of self-love. Arc. 3322.

Esau, in Gen. xxvii. denotes good of the

Lord's natural principle. Arc. 3190.

Esse, the inmost ground, or most hidden principle of the being of any thing or person.

Esse of Jehovah.—See Theol. 18 to 26.

Esence,

Essence, the particular quality or determination of the esse.

Essence of the christian religion is to shun

evils as fins. Div. Prov. 273.

Essence. There is one only essence, one only substance, and one only form, from which all the essences, substances, and forms which were created are. Div. Prov. 157.

Essence. The divine essence is divine love

and divine wisdom. Theol. 36 to 48.

Essence. The divine essence of the Lord is far above his divinity in heaven. Arc.

7270, 8760.

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Essentials. There are three essentials in the church, viz. an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is

called charity. Div. Prov. 259.

Eternity. In the other life they can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world; inasmuch as they think of the essence of God from eternity abstracted from time, and of his omnipresence abstracted from space, and thus comprehend such things as transcend the ideas of the natural man. Gonj. Love, 326 to 329.

Eternity. Men think of eternity from time, but the angels not from time. Are.

1382,

1382, 3404, 8325. Heaven and Hell, 166,

167.

Eternity. Every man is created to live to eternity in a state of happiness. Div. Prov. 324.

Ethiopia signifies the interior knowledges of the Word, applied to confirm

false principles. Arc. 1164.

Eve, a name fignifying life. Arc. 291.

Evening and morning. Evening means every preceding state, having relation to shade, or falsity; morning is every subsequent state, having relation to truth. Gen. i. 5. Arc. 22, 3693.

Evening, autumn, the decline of the

church. Div. Wifd. 73. Arc. 10135.

Evening fignifies a state of declining of

light and love. Arc. 10134, 10135.

Everlasting conservation. All things are for the sake of the human race, that the angelic heaven may exist, through which creation returns to the creator himself, in whom it originated. Hence is the conjunction of the created universe with it's creator, and by conjunction everlasting conservation. Conj. Love, 85, 86.

Everlasting gospel fignifies the annunciation of the coming of the Lord and his kingdom. Apoc. Rev. 626, 478, 553.

Evil. Those who are in a life of evil cannot acknowledge the Lord, forasmuch

as they are under the influx of phantasies from hell; whereas they who are in the life of good acknowledge the Lord, inasmuch as they are under the influx of heaven. Arc. 537, 540, 547, 548, 551, 553, 685, 2130, 2354.

Evil. By evil destroying itself is meant, that of itself it naturally entails punishment on the evil-doer; and the punishment of hell is what is meant in the Word

by destruction or death.

Evil. They who are principled in evil

have no conscience. Arc. 2380.

Evil. All who are in the hells are in the very principle of evil, and in oppofition to the truth, from the love of felf, and the love of the world. Heaven and

Hell, 551 to 565.

Evil life. All they who lead an evil life, interiorly acknowledge nature and human prudence alone, for such acknowledgment lies inwardly concealed in all evil. Div. Prov. 205.

Evil spirits cannot have respiration in

heaven. Arc. 3893.

Evil falsifies truth, inasmuch as it perverts it, and applies it to evil. Arc. 8044, 8641.

Evil and false. Such as are in evil and false are indeed governed by the Lord, but

not as regulars, but as irregulars. Arc.

4839, 7877, 10778.

Evil spirits betake themselves to hell of their own accord. Arc. 6977, 7039, 7795, 8210, 8232.

Evil. All evil has it's respective false.

Arc. 7577, 8094, 7437.

Evil. It is better to be altogether in evil, than in evil and good at the same time. Arc. 2426.

Evil has of itself a tendency to fall into hell; but not so the false, unless derived

from evil. Arc. 8279, 8298.

Evil. The permission of evil by the Lord is not as a matter that he wills, but as what he doth not will; nevertheless which cannot be prevented, on account of the great end designed, which is salvation.

Arc. 7877.

Evil. They who are in evil as to life, are in the falses of evil, whether they per-

ceive it or not. Arc. 7577, 8064.

Evil and false principles oppose the reception of the heavenly influx. Arc. 2411.

Evil and false. They who are principled in evils and falses, may be permitted to ascend into heaven; but when they enter, they begin to draw their breath, or to respire, with difficulty, and speedily cast themselves into hell. Apoc. Rev. 611.

Evil.

Evil. There is an evil derived from the false, and a false from evil. Arc. 1679,

2243, 4818, 2408, 9359, 9009.

Evil. Every evil into which man is born of his parents is implanted in his natural man; but not any in his spiritual man, because into the spiritual man he is born of the Lord. Conj. Love, 345.

Evil. Evil is known from good, but

not good from evil. Conj. Love, 439.

Evil shuts out the Lord from man. Arc.

5696.

Evils. He who loves evils, loves to do evil to the Lord, yea to crucify him. Apoc.

Rev. 527.

Evils with falles are with the wicked as it were in the center, and goods with truths in the circumference; but goods with truths, with the good, are in the center, and evils with falses in the circumference. Div. Prov. 86.

Evils appropriated by affections of love; in a state of liberty, are never extirpated, but removed. Div. Prav. 79.

Evils which a man thinketh allowable. although he doeth them not, are appropriated to him. Div. Prov. 81. Div.

Love, 118 to 113.

Evils. The interior cyils of man are derived from the father's fide, and the exterior from the mother's. Arc. 3701.

Evils.

Evils. Before a man shunneth evils, he doth not know what good is, yea nor what evil is. Apoc. Rev. 531.

Evils are ruled by the Lord by the laws of permission, and permitted for the sake

of order. Arc. 8700, 10778.

Evils are permitted for a certain end, which end is falvation; and if evils are not removed in this world, they cannot be removed in the other world. Div. Prov. 275 to 278, 281.

Evils. In proportion as evils are removed, in the same proportion they are

remitted. Div. Prov. 279.

Evils are removed from the good in another life, and goodnesses are removed from the evil. Arc. 2256.

Evils. No one suffers in the other life for hereditary evils, but for actual ones.

Arc. 966, 2308.

Evils. It is impossible to shun evils as fins but by combats. Div. Love, 92 10

Evils. All evils adhere to man. Arc.

Evils cannot be wholly taken away from man; but man is detained from them, and kept in good. Arc. 865, 868, 887, 894, 1581, 4564, 8266, 8393, 8988, 9014, 6333, 9446, 9447, 9448, 9451, 10057, 10059.

Evils

Evils are removed successively. Arc.

9334, 9335, 9336,

Evils. So far as man shunneth evils as sins, so far he doeth what is good, not from himself, but from the Lord. Doct. Life, 18 to 31.

Evils. So far as any one shuns evils as sins, so far he loves truths. Doct. Life, 31

10 41.

Evils. So far as any one shuns evils as fins, so far he has faith, and is spiritual. Dost. Life, 42 to 52.

Evils. The decalogue teaches what

evils are fins. Doll. Life, 53 to 61.

Evils. A wicked person may thun evils as hurtful, but none except a christian can shun them as being sinful. Dost. Life,

Evils. If any one shuns evils from any other motive than because they are sins, he doth not shun them, but only prevents their appearing in the eyes of the world. Dost. Life, 108 to 114.

Eunuchs. By eunuchs so born, and eunuchs so made, are meant they with whom the ultimate principle of love is wanting. Conj. Love, 151, 156, p. 153. Matt.

xix. 12.

Eunuchs. By eunuchs who make themfelves eunuchs for the kingdom of heaven's fake, are meant spiritual eunuchs,

L 3

who are fuch as in marriages abstain from the evils of whoredoms; not Italian eu-

nuchs. Conj. Love, p. 158.

Euphrates, in the Word, fignifies the interiors of man's mind, which are called rationals. Apoc. Rev. 444. Arc. 118.

Ewe lambs, the holiness of innocence.

Arc. 2720.

Exemplar, an original copy, or pattern. Exift. Nothing can exist unless it's esse is in it. Arc. 4523, 4524, 6040, 6056.

Existere or existence, the external manifestation of the essence or esse in a subject

and form.

Expiation, or propiliation, is protection from the overflowing of evil. Arc. 645.

Expiation, the removal of fins, into which man would run headlong, if he approached the naked divinity, or Jehovah uncloathed with the humanity.

Explanation of Matt. v. 27, 28. Conj.

Love, 494.

Explanation of Luke xx. 27 to 38. Conj.

Love, 41.

Explanation of I Kings xvii. 21, 22.

Mag. Kn. vol. ii. p. 227, 228.

Explanation of Matt. vii. 1. " Judge not, that ye be not condemned." Conj. Love, 523. Expla-

Explanation of Matt. xix. 8. Conj. Love, 340.

Explanation of Dan. ii. 32, 33, 41, 42,

43. Conj. Love, 78, 79.

Explanation of Gen. ii. 21, 22. Conj.

Love, 194.

Explanation of Deut. xxii. 5. Conj. Love, 175.

Explanation of Deut. xxiii. 14, 15.

Conj. Love, 431.

Explanation of Matt. v. 21 to 26. Apoc. Exp. 693, 746.

Explanation of Isaiah xxxi. 1, 2, 3. Doct.

Life, 30.

Explanation of Judges xii. 56. Mag. Kn.

vol. ii. p. 450, 451, 452.

Explanation of Matt. xxiv. Luke xxi. and Mark xiii. Mag. Kn. vol. ii. p. 407, 408.

Explanation of Jephtha's vow, and performing it on his only daughter, (see Judg. xi. 30, 34 to the end.) Mag. Kn. vol. ii. p. 279, 280, 281, 282.

Explanation of Matt. vii. 3. concerning the beam in the eye. Apoc. Exp. 746.

Explanation of Gen. lxix. 17, 18. Apoc. Rev. 19, 11, 12, 13, 14, 16. White Horse, 1. Arc. 6398 to 6401.

Explanation of the feed fown, Matt. xiii.

Arc. 3310.

Explanation of Psalm lxxii. 1, 2, 3, 4, 5, 7. Arc. 337.

Expla-

Explanation of the Lord's words, where he fays, "If thy right eye scandalize thee, pluck it out; and if thy right hand scandalize thee, cut it off:" whereby is meant, if good becomes evil, the evil must be cast out. Conj. Love, 316.

Explanation of Matt. ix. 17. concerning the new wine being put into new bottles,

&c. Apoc. Rev. 316.

Explanation of Matt. vii. 1. where it is faid, "Judge not, that ye be not judged." Conj. Love, 523.

Explanations of the following scripture passages may be seen in the Maga-

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External man is th	ne nati	ural n	nan.	New
Jerus. 38.				
Jerig. 30.	•	1		C

External man is formed of things fenfual; not fuch as belong to the body, but fuch as are derived from bodily things; and this is the case not only with men,

but also with spirits. Arc. 976.

External of the spiritual man is called earth;

earth; but the external of the celestial man is called ground, or field. Arc. 90.

External man is to be reformed by the internal, and not vice versa. Div. Prov. 150. 151.

Eye of a needle means spiritual truth. Heaven and Hell, 365. Arc. 9688, 10227,

10236.

Eye. The right eye denotes the affection of good, and the left the affection of

truth. Mag. Kn. p. 22.

Eye. The fight of the left eye correfponds to the truths of faith, and the fight of the right eye to their goods. Arc. 4410, 6923.

Eye corresponds to the understanding.

Arc. 2701, 4410, 4526, 9051.

Eyes. "His eyes were as a flame of fire," fignifies the divine wisdom of the Lord's divine love. Apoc. Rev. 48, 822.

and, not fuch as belesse to the body.

the explosion of the edit of the late

F.

FACE corresponds to the mind. Arc.

4791 to 4805.

Face, when attributed to the Lord, fignifies mercy, peace, and good. Arc. 2434, 222, 223.

Face. The face of a man fignifies divine

truth as to wisdom. Apoc. Rev. 244.

Face. By seeing the face of Jehovah, is meant to know and acknowledge him, and what he is, as to his divine attributes. Apoc. Rev. 938, 939.

Face of the deep signifies the lust of the unregenerate man, and the falsities thence

originating. Arc. 18.

E

Face. By eating bread in the sweat of the face, is signified to have an aversion to what is celestial. Arc. 275, 276, 277.

Faces. By faces are fignified all the interior things of man, as well evil as good. Arc. 2219, 358. Apoc. Rev. 562.

Faculty of thinking from rationality, and the faculty of willing from free-will, which two faculties every man hath from the Lord, are never taken away. These two faculfaculties are equally possessed by devils as by the angels; but devils apply them to make themselves insane, and to do evil; whereas angels apply them to make themselves wise, and to do good. Div. Wisd. p. 162.

Faculty. Of the perpetual faculty of loving a wife in heaven, Conj. Love, 355,

356.

Faith is compared to the night, and love to the day, as in the 1st chapter of Genesis; where, speaking of the great luminaries, it is said, that the great luminary, or the sun, which signifies love, ruleth by day, and that the lesser luminary, or the moon, which signifies saith, ruleth by night. (Gen. i, 14, 16.) Arc. 709.

Faith and love are distinct from each other, like thinking and doing, or like the understanding and will; nevertheless they may be united, and become one. Doll. of

Life, 42 10 51.

Faitb. - See Theol. 336 to 391.

Faith. The effe of the faith of the new church is, confidence in the Lord God the Saviour Jesus Christ, and a trust that whosoever liveth a good life, and believeth aright, will be saved by him; and the effence of the faith of the new church is truth derived from the Word; and the existence of the faith of the new church is, 1st,

agreement of truths; 3dly, conviction; 4thly, acknowledgment inscribed on the mind. States of the faith of the new church are, 1st, infant faith, adolescent or youthful faith, adult faith; 2dly, faith of genuine truth, and faith of the appearances of truth; 3dly, faith of memory, faith of reason, faith of light; 4thly, faith natural, faith spiritual, faith celestial; 5thly, living faith, and miraculous faith; 6thly, faith free, and faith forced. Theol. 344, 345, 346.

Faith in the understanding is intelligence.

Div. Love, 46.

Faith in the heart is the faith of love, which is faving faith. Arc. 30.

Faith is not faith in man till it becomes

spiritual. New Jerus. 111.

Faith is affection for truth's fake. New

Jeruf. 112.

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Faith without charity is not faith, and charity without faith is not charity; and neither faith nor charity hath any life but from the Lord. Theol. 355 to 361.

Faith is not faith unless it be grounded

in charity. Arc. 3994.

Faith. There is a true faith, a spurious faith, and an hypocritical faith. Theol. 378 to 381.

M

Faith

Faith and truth are expressed in the Hebrew language by one and the same word (Amuna). Apoc. Rev. 111.

Faith induced by miracles is not faith, but perfuasion. Div. Prov. 131, 132,

133.

Faith of a wicked man is intellectual faith, in which there is no good in the will. Div. Love, 46.

Faith of the new heaven and new church.

-See Theol. 1 to 3.

Faith is called a man, as was Cain; but charity is called a brother, as was Abel. Gen. iv. 9. Arc. 367 to 370.

Faith, unless implanted in charity, is mere science, and enters no farther than

the memory. Arc. 2839.

Faith. Man hath power to procure faith and charity for himself; nevertheless none of these is from man, but from the Lord. Theol. 356 to 361.

Faith. Some are in a persuasion that they have faith, who yet have not a real faith. Arc. 2340, 2682, 2689, 3417,

3865, 8148.

Faith. The progress of saith, with those who are created anew, is as follows. At first they have no life; for it is only in goodness and truth that there is life, and none in evil and the salse. Afterwards they receive

receive life from the Lord; first by faith of memory, which is scientific faith; next by faith in the understanding, which is intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. Arc. 30.

False, which is not of evil, can be conjoined with good, but not the salse of evil; because the salse which is not of evil is the salse in the understanding, and not in the will; and the salse of evil is the salse of the understanding from evil in the will. Div. Prov. 318.

False. There is a false derived from evil, or a false of evil; and there is an evil derived from the false, or an evil of the false, and again a false thence derived, and

thus in succession. Arc. 1679, 2243.

False of evils. The nature of the false of evils may be seen in Arc. 6359, 7272, 9304.—The nature of the evil of the false may be seen in Arc. 2404, 4418, 8266, 8259.

False. Good may exist in some kinds of the salse, but not in others. Arc. 2863,

9304, 10109, 10302.

False opinions, which are tempered by a principle of goodness, are accepted by the Lord as truths. Arc. 4736, 8149.

False. From one false assumed as a M 2 principle,

principle, will follow others in a long fe-

ries. Arc. 1510, 1511, 4717, 4721.

False opinions respecting religion are not imputed to those who are in good, but to those who are in evil. Arc. 8051.

False Christs are falses, or truths not di-

vine. Arc. 3010.

Falses and evils, with man, are not abolished, but removed; and when they are removed, they appear as if abolished. Apoc. Rev. 102.

Falsities. There are in general two origins of falsities; one grounded in self-love and the love of the world, and the other grounded in knowledges and scientifics by means of reasonings. Arc. 1212, 1295.

Famine, the vastation of good. Arc.

2799.

Famine fignifies a scarcity of know-

ledges. Arc. 1459, 1460, 1464.

Fat, the celestial principle. Arc. 350

Fat things, full of marrow, are goodnesses.

Arc. 353, 2341.

Father. In heaven no other father is made mention of but the Lord. Div. Prov. 330.

Father, Son, and Holy Spirit .- See Div.

Love, 46 to 54.

Father and mother. The Lord is called father,

father, and the church mother. Conj.

Love, 117, 118, 119.

Father and mother, which a man is to leave, in Gen. ii. 14. and Matt. xix. 4, 5. mean, in a spiritual sense, his proprium of will, and proprium of understanding. Conj. Love, 194.

Father fignifies the Lord as to the divine good. Apoc. Explicata, 32, 200, 254,

297.

Fatherless. Who are meant by the fatherless, see Arc. 4844, 9198, 9199, 9200.

Fathers and mothers. Spiritual fathers and mothers, after they have fipped the sweets of innocence with their infants, love their children altogether otherwise than natural fathers and mothers. Conj. Love, 405 to 408.

Fear fignifies love. Arc. 986.

Fear of God, as used in the Word, signifies worship, and worship either grounded in sear, or in the good of saith, or in the good of love; worship grounded in sear, when the subject treated of is concerning the unregenerated; worship grounded in the good of saith, when the subject treated of is concerning the spiritual regenerate; and worship grounded in the good of love, when the subject treated of is concerning the spiritual regenerate. Arc. 2826.

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Fear

Fear God fignifies not to do evil. Apoc. Rev. 527, 628.

Fear hath relation to evils, and dread to

falses. Arc. 986.

Fearful, they who have no faith. Apoc.

Rev. 891.

Feast. Gen. xxi. it is faid, that Abraham made a great feast on the day in which Isaac was weaned, ver. 8. whereby was represented, and thence signified, the co-habitation and first conjunction of the Lord's divine (principle) with his human (principle). Arc. 2341.

Feed fignifies to teach. Apoc. Rev. 383.

Feet. The Lord's feet fignify his divine natural principle. Apoc. Rev. 49. Arc. 2162, 4938 to 4952.

Feet, the natural principle. Arc. 3761,

4938 10 4952.

Ferment (Hosea vii. 4. Luke xii. 1, &c.) fignifies the salse of evil. Div. Prov. 284.

Field, the church in respect to good.

Arc. 3766.

Field, doctrine, and whatever respects doctrine. Arc. 368.

Fifty, truths full of goodnesses.

Fig-leaves, with which Adam and Eve covered themselves, signified moral truths, under which they concealed the things apper-

appertaining to their love and pride. Div.

Prov. 313.

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Fig-tree signifies the natural good of man. Apoc. Rev. 334, 875.—Also the Jewish church. Mag. Kn. p. 25.

Figs fignify natural good. Mag. Kn. p. 25. Female, the church; and male, the man

of the church. Arc. 476.

Female fex. Concerning those of them who were born in a mean and low condition having become rich in this world, see Arc. 944, 945.

Fire, in the scriptures, signifies love both in a good and bad sense. Arc. 934, 4906,

5215.

Fire from heaven signifies a testification, yea, an attestation that truth is truth. Moreover fire signifies celestial love, and thence zeal for the truth, and in an opposite sense infernal love, and consequent zeal for salsehood. Apoc. Rev. 468, 494, 599.

Fiery borses, the doctrine of faith de-

rived from love and charity.

Firmament, the internal man. Arc. 24.

First-born. Faith is first-born in appearance, but charity is first-born in reality. Arc. 2435, 3325.

First begotten from the dead signifies that the Lord is divine goodness itself. Apoc.

Rev. 17.

First and last, in the Word, signify all

and every particular, confequently the

whole. Arc. 10044, 10329, 10335.

Fift (broiled) and boneycomb, which the Lord ate after his refurrection, correspond with the lowest things of the natural mind; and as eating signifies appropriation, or conjunction, it signifies that it was by these lowest things of the natural mind that the disciples had conjunction with the Lord, at that time of his appearance to them.

Fisher, in the scriptures, in it's spiritual meaning, signifies one that searches out, and teaches, first, natural truths, and afterwards such as are spiritual, in a rational

way. Influx, 19.

Fishes of the sea. To make as the fishes of the sea, signifies to make altogether sensual. Habak. i. 14. Arc. 991.

Fishes, scientifics. Arc. 42, 991.

Five, remains, or fewness. Ifa. xvii. 6.

Flame fignifies spiritual good, and the light of it truth from that good. Arc. 3222, 6832.

Flame, in a good fense, means the wisdom that comes from love; and in a bad fense,

the falses that come from evil.

Flesh, the evil will-principle of man.

Flesh. All flesh shall be faved, means all who are in good.

Flesh fignifies proprium in the external

man. Arc. 156.

Flesh

Flesh of the Lord signifies his divine humanity, and also the divine good of his love. Arc. 3813, 7850, 9127, 10283.

Flesh. The meaning of the Lord's words, that "they are no longer two, but one flesh," may be seen in Conj. Love, 156 to 181.

Flesh corresponds to the will-principle in man; blood signifies charity; wherefore not to eat slesh in it's soul, the blood, signifies not to mix together things profane with things holy. Arc. 998, 1001, 1002, 1003.

Flight, the last time of man.

Flock signifies those who are in spiritual good. Arc. 3008, 3767.

Flood, in a good sense, signifies truths in abundance. Apoc. Rev. 563, 564.

Flood also fignifies an inundation of evil and of the false. Arc. 659 to 662, 740, 741, 742.

Flour, or meal, signifies celestial truth; and wheat, celestial good. Apoc. Rev. 778,

Flowers, and flower gardens, fignify scientific truths. Arc. 9558.

Flowers (of a tree) fignify spiritual primitive truths in the rational man. Apoc. Rev. 936.

Fluctuations.—See Arc. 785 to 790, and 846 to 849.

Flying

Flying eagle. (Apoc. iv.) By eagles various things are fignified, and by flying eagles are fignified knowledges, from whence understanding is derived, because when they fly they know and see things; and by flying is fignified to perceive and instruct. Apoc. Rev. 244.

Flying fignifies feeing and circumspec-

tion. Apoc. Rev. 545, 561.

Food, or meats. That goodnesses and truths are man's genuine food, or meats, may appear to every one; inasmuch as whosever is deprived of them hath not life, but is dead. The food or meats which the wicked want in another life, are the delights arising from evils, and the pleasantnesses arising from falses, which are the meats of death; but the good, in another life, have celestial and spiritual food, which are the meats of life. Arc. 680, 681.

Foods, such things as are for nourishment to the spiritual life. Arc. 3114,

4459, 8562, 9003.

Forced. No person is forced by the

Lord. Arc. 1937, 1947, 9587.

Arc. 9936. Apoc. Rev. 347, 605, 729.

Forming man, is when the external man is made alive, that is, when he becometh celestial.

Forni-

Fornication. Of fornication, see Conj. Love, 444 to 460.

Fortune is the divine providence in ulti-

mates. Div. Prov. 212.

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Forty, a state of temptation.

Forty-two, the duration of temptations.

Forty-two months, (Rev. xiii. 5.) [or three days and an half, or a time, and times, and half a time, or 1260 days, which make up the fame time,] fignify until there is an end of the former church, and a beginning of the new. Apoc. Rev. 583.

Forty-five, conjunction.

Foundation signifies truth, on which heaven, the church, and it's doctrines, are founded. Arc. 9643.

Foundations of a wall fignify the knowledges of truth whereupon doctrinals are

founded. Arc. 9642.

Fountain means the Word. Apoc. Rev.

360, 384.

Fountains of the abys denote evils of the will, and the cataracts of beaven denote falses of the understanding. Arc. 843 to 845.

Fowls fignify thoughts; and all that creepeth on the ground denotes the fenfual principle. Arc. 776, 998.

Fowls, intellectual things. Arc. 40,

745, 5149, 7441.

Fowls of the air fignify spiritual affections,

tions, and cattle celestial affections. Arc. 142, 866, 745.

Four fignifies all respecting good. Apoc.

Rev. 348.

Four quarters in beaven.—See Heaven and Hell, 141 to 153.

Four-square fignifies what is just. Apoc.

Rev. 905.

Frankincense, spiritual good. Apoc. Rev.

277-

Free principle. Nothing remaineth or continueth with man but what is received freely, or from a free principle. Theol. 500 to 502.

Free principle. The nature of the free principle which the Lord has given, and continually gives to man, may be seen in

Apoc. Exp. 946, 971, 973.

Free-will, or liberty of man, is from the equilibrium that subsists between heaven and hell. Heaven and Hell, 597 to 603.

Freedom. That man hath freedom from the Lord, may be feen in Doll. of Life, 19, 20. Heaven and Hell, 589 to 596, and 597 to 603. What freedom is, may be feen in the New Jeruf. 141 to 149.

Freedom. For a man to compel himself is consistent with freedom, but not to be compelled by another. Arc. 1937, 1947.

Freedom. Man's freedom is more vigorous in the combats of temptations in which which he conquers; inafmuch as he then inwardly compels himself to resist evils, although it has a different appearance. Arc. 1937, 1947, 2881.

Freedom. Man is left free even to think and will evil, and also to do it, so far as the laws of his country do not forbid him.

Arc. 10777.

Freedom, or free-will. Man cannot be faved, but in the perfect exercise of freedom. Arc. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8907, 9588, 10409, 10777.

Freedom. There is an heavenly freedom, and an infernal one. Arc. 2870,

2873, 2874, 9589, 9590, 2871.

Friendship. The friendship of love amongst the wicked, is intestine hatred towards each other. Theol. 454 to 456.

Friendship. The friendship of love contracted with a person, without regard to the nature and quality of his spirit, is detrimental after death. Theol. 446 to 449,

454, 455.

Frogs fignify ratiocinations proceeding from cupidities or lusts. The reason why frogs were produced from the waters of Egypt, was because the waters in Egypt signified falses of doctrine upon which their reasonings were founded. Apoc. Rev. 702.

Fruati-

Fruetifications and multiplications have not failed from the beginning of creation, neither will fail to eternity. Div. Prov. 56,

Fruit fignifies the state of the will in

good. Arc. 3668.

Fruit of the tree, which they should not eat, is the good and truth of faith, which they should not learn from themselves. Arc. 198 to 203.

Fruitful. To be fruitful is predicated of goodnesses, and to be multiplied is predicated of truths. Arc. 1014 to 1018, 3668.

Fugitive and a vagabond in the earth, fignifies not to know what is true and good.

Arc. 382.

Fulfilled. When the Lord faid that all things which were written concerning him were fulfilled, he meant all things in their inmost sense. Arc. 7933.

Furlongs mean the same as ways, which signify leading truths. Apoc. Rev. 176,

654, 664.

Furnace of smoak fignifies dense falses. Arc. 1861.

G.

GABRIEL. The fociety called Gabriel are those who teach from the Word, that Jehovah came into the world, and that the human, which he there assumed, is the Son of God, and is divine. Apoc. Rev. 548.

Gad. By Gad, in a supreme sense, is fignissed omnipotence; in a spiritual sense, good of life, or use; and in a natural

fense, work. Apoc. Rev. 352.

Garden of Eden. To be cast out of the garden of Eden, is to be deprived of all intelligence and wisdom. Arc. 305.

Garden and paradife, intellect and wif-

dom. Arc. 100, 108.

Garden, grove, and plantation, fignify intellectual knowledge. Arc. 100, 108, 3222.

Gardens. To plant gardens, and eat the fruit of them, (Jer. xxix. 5, 28.) hath respect to the understanding. Arc. 710.

Garment. It is a peculiar circumstance in the spiritual world, that a spirit thinks himself to be such as the garment is which he wears: the reason is, because in that world the understanding cloaths every one. Conj. Love, 354.

Garments of wrought gold, the quality of truth derived from good. Arc. 5954.

N 2 Garments

Garments of the angels not only appear fuch, but really are what they appear to be; and also they have change of raiment, which they put on and off, and lay by for future use. Heaven and Hell, 177, 181, 182.

Garments. The infernal spirits have garments, but such only as are ragged and

filthy. Heaven and Hell, 182.

Garments of the Lord, at his transfiguration, fignified divine truth proceeding from his divine love. Arc. 9212, 9216.

Garments, in the Word, fignify truths from correspondence. Arc. 1073, 2576,

7692. Heaven and Hell, 175 to 177.

Garments fignify truth, and white garments genuine truth. Apoc. Rev. 328. Arc. 1073, 2576, 9952, 10536.

Gate of a city fignifies a doctrine by which there is an entrance into the church.

Arc. 2943, 4447, 4478.

Gate. To go out at a gate of a city fignifies to recede from doctrine. Arc. 4492,

4493, 2943.

Gaies of hell shall not prevail, means false doctrines shall not prevail against the true doctrines of the church.

Gates fignify introductory truths. Arc.

2943, 4478.

Gates fignify introductory knowledges of what is true and good out of the Word. Apoc. Rev. 899, 901.

Generals,

Generals, particulars, and singulars.—See

the Note on Arc. 848.

Generals, in contradiftinction to particulars and fingulars, is a more general term, including in it particulars and fingulars. Thus the term man is a general, in respect to the particular nations of men, and to the individuals who compose those nations; and particular nations of men, with the individuals who compose them, are called the particulars and fingulars included in that general.

Generation, in the Word, relates to the work of regeneration. Arc. 613, 1145.

Generations have relation to faith. Arc.

613.

Genii, such as are principled in evil; and spirits are such as are principled more especially in what is false. Conj. Love,

71. Arc. 5035, 5977, 8593, 8622.

Gentiles. The gentiles who have thought well of their neighbour, and lived in goodwill to him, receive the truths of faith in another life better than they who are called christians; and more of the gentiles are faved than of the christians. Arc. 2284.

Gentiles. It appears that the gentiles have a more easy admittance into heaven at this day than christians, who are not affected with so holy influence, according to the Lord's words in Luke xiii. 29, 30. Arc. 2598.

N 3

Gentiles.

Gentiles. Amongst the gentiles, in another life, the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than

others. Arc. 2604.

Gentiles. Some of the gentile spirits, who lived a good life in this world, in one night are initiated into choirs, or into the company of spirits who speak together all as one, and each as all; whereas with many christians it requires the space of thirty years to effect the same purpose. Arc. 2595, 2596.

Gentiles, or people without the church in heaven. Heaven and Hell, 318 to 228.

Gentiles cannot profane holy things like

christians. Arc. 1327, 1328, 2051.

Gentiles are faved as well as christians. 318 to 322. Arc. 932, 1032, 1059, 2284, 2590, 3778, 4190, 4197.

Gentiles. Of the lot of the gentiles, and the people without the church, in the other

world. Arc. 2589 to 2604.

Genus, in contra-distinction to species, is a more general term, including species in it, and applied to created subjects, as apprehended under some general idea. Thus, in the animal kingdom, man may be considered as a genus, and the different nations of men as species; and in the vegetable kingdom

dom moss may be considered as a genus, and the different kinds of moss as species.

Germans in the spiritual world.-See

Theol. 813 to 816.

Gerar (Gen. x. 19.) fignifies those things which are revealed concerning faith. Arc.

1207.

Giants fignify those who, through a perfuasion of their own height and pre-eminence, set at nought whatever is holy and true. Arc. 580 to 583.

Gibon, (the river, Gen. ii. 13.) the knowledge of all things relating to good-

ness and truth. Arc. 116.

Gileadites, those who are in external good. Mag. Kn. vol. ii. p. 450, 451, 452.

Girdle fignifies a band conjoining goods and truths of the church. Apoc. Rev. 46. Arc. 9837, 9944.

Gladness is predicated of truth, and joy

of good. Theol. 252.

Globe means the church as to good. Apoc.

Rev. 550.

Glorification of the Lord's bumanity, means the union of his humanity with his divinity; for to glorify is to make divine.

Arc. 1603, 10053, 10828.

Glorification of the Lord, by the angels in the heavens, on account of his advent, and on account of conjugial love to be restored at that time.—See Conj. Love, 81.

Glori-

Glorification. The Lord's glorification is often spoken of in the Word, and in the internal sense it is every where spoken of. Arc. 10828, 2249, 2523, 3245.

Glorified bumanity of the Lord is the di-

vine natural. Theol. 109.

Glory means divine truth. Apoc. Rev.

249, 629.

Glory fignifies divine truth as it is in heaven, and as it is in the internal spiritual sense of the Word. Arc. 4809, 9429,

10574. Heaven and Hell, 1.

Gnashing of teeth signifies the discordance and contradiction between false and salse, and the various disputes of such as are in error from the ground of salse, joined with contempt of others, railing and bitter strife, in which every one sights for his salsity, and calls it truth. Heaven and Hell, 575.

Gnashing of teeth. The altercations which take place in hell are as gnashing of

teeth. Apoc. Rev. 435.

God. Of God the creator, see Theol. 4.

God. In the Word the term God is used when the subject treated of is concerning things intellectual, or the truths of faith; but when the things treated of are concerning the will, or the good things of love, the term Jebovab is used. Arc. 709.

God is a man; therefore let every one take heed how he thinks that the fun of

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the spiritual world is God himself. Div. Wisd. 97.

God, from his effence, is called Jehovah.

Div. Wifd. 100.

God. To look to God is nothing else but to shun evils as sins. Div. Prov. 93.

God and the Father. In the spiritual sense two persons are not signified; but by God is understood the divine or divinity with respect to wisdom, and by Father, the divine or divinity with respect to love. Apoc. Rev. 21.

God tempted Abraham, fignifies the Lord's grievous and inmost temptations. Arc.

2766, 2768.

God heard the voice of the boy, means help.

Arc. 2691.

Gods. The angels cannot speak the word Gods, but God.—See Apoc. Rev. 961.

Gog and Magog, those who are principled in external worship, without internal.

Apoc. Rev. 859.

Gold, goodnesses derived from truth. Arc.

1552.

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Gold, brass, and wood, represent the three celestial principles: the inmost principle is represented by gold, the inferior by brass, and the lowest by wood. Isaiah lx. 17. Arc. 113, 1551, 9881.

Golden

Golden calf, in a spiritual fense, fignifies carnal pleasure. Theol. 849.

Golden mice, the devastation of the church

removed by means of goodness.

Golden emerods, natural loves purified and

made good.

Good hath relation to the will, truth to the understanding: from the love of good in the will, proceeds the love of truth in the understanding; from the love of truth, proceeds the perception of truth; from the perception of truth, the thought of truth; hence comes the acknowledgment of truth, which is faith in it's genuine sense. Doet. Life, 36, 37, 38.

Good. If a man willeth and doeth fuch things as are good, before he shunneth evils as fins, the good things which he willeth and doeth are not good. Doll. Life, 23, 24.

Good ioves truth. That good loves truth, and is desirous to be joined with it, may be illustrated by the case of meat and drink, or of bread and wine, which ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine; wherefore the one seeks and desires the other. Meat and bread, in the Word, correspond, in a spiritual sense, to good; and water and wine to truth. Dost. Life, 40.

Good.

Good. No one can do good, which is really good, from himself; and at this day scarce any one knows whether the good which he does be from himself or from God; the reason of which may be seen in the Dostrine of Life, 9 to 17.

Good cannot love any truth but it's own, neither can truth love any good but it's

own. Conj. Love, 76.

Good flows into man by an internal way, or that of the foul; but truths by an external way, or that of hearing and fight; and are conjoined in the interiors of the foul by the Lord. Arc. 3030, 3098.

Good. With those who are principled in the good of life, at the instant that any false principle of evil, or any evil principle grounded in what is false, is insused, whether from the discourse of wicked men, or from the thoughts of wicked spirits or genii, angels immediately avert it, and bend it to somewhat true and good. Arc. 2380.

Good of charity. All who are principled in the good of charity, have conscience.

Arc. 2380.

Good. Spiritual good flows immediately into natural good, but mediately into natural truth. Arc. 3314, 3573, 4563.

Good. The good which joins itself with truth appertaining to the man, is from the Lord

Lord immediately; whereas the good of the wife, which joins itself with truth appertaining to the man, is from the Lord mediately, through the wife. Conj. Love, 100.

Good. Good cannot provide, nor difpose, (or arrange) any thing but by truth; neither can good defend itself, but by

truth. Conj. Love, 325.

Good. A man doth not know what good is, in reality, before he is in good, and has his perceptions from it. Arc. 3325, 3330, 3336.

Good. No one knows good from evil, but evil from good; for evil is in dark-ness, but good is in light. Conj. Love, 425.

Good flows from the Lord, and evil from

heil. Arc. 904, 4151.

Good. Every good has it's particular delight from use. Arc. 3049, 4984, 7038.

Good is provided by the Lord, and evil foreseen. Arc. 5155, 5195, 6489, 10781.

Good is the instrument of combat with the celestial members of the church. Arc.

1668, 8963.

Good. Nothing but good cometh from the Lord; but bad men change the good which cometh from the Lord into evil. Arc. 7643, 7679, 7710, 8632.

Good and truth. All that good and truth that proceeds from the Lord, and constitutes

constitutes heaven, has a human form, both in whole and in part. Heaven and Hell, 460.

Good is not given without truth, nor any truth without good. Conj. Love, 83, 87, to the rood of love.

88.

Good. Every good knows it's own proper truth, and every truth it's own proper good. Arc. 2429, 3101, 3102, 5835, 9637. What there dry sheling

Good and evil cannot be joined together.

Div. Prov. 18.

Good of life is the very ground of the feed, that is, of truth, which evil of life is

incapable of receiving. Arc. 2590.

Good is called, in the Word, the brother of truth; also in a certain respect good is termed master, and truth servant. Arc. 4267, 3409. and a division brouf

Good. There is a natural good, a civil

good, and a moral good. Arc. 3768.

Good is prior, truth posterior. Arc. 2454. Loo Mi siled more two fix hers

Good divine cannot be tempted; but truth divine, when bound, was what could be tempted. Arc. 2813, 2814.

Good floweth in from the Lord by an internal way, and truth by an external way.

Arc. 3995.

Good. Celestial good, spiritual good,

and natural good, are the three constituents

of all worthip. and all but slowers died

Good of love is not good, except so far as it is united to the true of wisdom; and the true of wisdom is not true, except so far as it is united to the good of love. Div. Prov. 2.

Good of life is the constituent of the

church. Arc. 3310.

Good is connate with man. Arc. 3304. Good is changed into evil, and truth into false, when it descends from heaven into hell, because into a crass and impure atmosphere. Arc. 3607.

Good cannot flow into and operate in truths, fo long as a man is in evil. Arc.

2434.

Good. The good which flows from the Lord into the evil, is changed into evil; and the truth into the false. Arc. 3643, 4632, 2411, 3142, 3147, 5828.

Good. All good flows from the Lord, and all evil from hell. Arc. 904, 4151.

Good. What civil, moral, and spiritual good is, see Div. Love, 12, 13.

Goods cannot be infinuated into falfes,

nor evils into truths. Arc. 2269.

Goodness is the first and last in regeneration: Arc. 9337.

Goodness. Every thing in another life

that is fweet and harmonious, hath it's ground in goodness and charty. Arc. 1759.

Gomorrah, the false principle, or the lust of hearing rule from the principle of evil.

Gopber wood is a sulphureous wood, and

fignifies concupifcences.

Gospel is glad tidings, and everlasting gospel is the truths and goods of the Word revealed at the second advent of the Lord,

which took place in the year 1757.

Governors, in heaven, are fituated in the center of their fociety, in places formewhat exalted above their brethren, and dwell in magnificent palaces. Heaven and Hell, 218.

Governors in matters ecclefiastic are

called priefts. New Jerus. 314.

Governors in civil matters are called magistrates; and their chief, where such a torm of government prevaileth, is called king. New Jerus. 314.

dom, is called judgment. Heaven and Hell, 215. Arc. 863, 875, 927, 5113, 9596.

Government, in the Lond's celestial king-dom, is called righteousness. Heaven and

Hell, 216. Arc. 863, 875, 927.

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Government. From the time that the love of felt and the love of the world began to prevail, men found themselves obliged

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to

to have recourse to civil governments for their safety. Arc. 7364, 10160, 10814.

Government. Every family is a government in a lower form. Heaven and Hell,

Government. That hell is under the Lord's government. Heaven and Hell, 536 10 544.

Government. On ecclefiastical and civil government, see New Jerus. 311 to 325.

Governments. Mankind have been obliged to form governments, and subject themselves to the powers of government, to restrain the evils of self-love, and the love of the world. Arc. 7364, 10160, 10814.

Governments in beaven .- See Heaven and

Hell, 213 to 220.

Governments. There are governments in

the hells. Heaven and Hell, 220.

There are two kinds of Governments. governments; the one founded in love to our neighbour, the other in felf-love. Arc. 10814.

Governs. The Lord governs all things, either by will, by leave, or by permission. Arc. 1755, 2447, 3704, 9940.

Grace is applied to the spiritual, and

Grace and mercy. They who are principled in truth, and thence in good, implore

plore only grace; whereas they who are principled in good, and thence in truth, implore mercy of the Lord. Arr. 2412, 598, 981.

Grand man. Concerning the situation of the grand man, also concerning place and distance in another life, see Arc. 1273

to .12-8, 1376 to 1382.

Grand man. Heaven is called the grand man. Arc. 2948, 2996, 3624 to 3629, 3636 to 3643, 3741 to 3745, 4625.

Grapes signify good of charity and of faith in the spiritual or internal man.

Apoc. Rev. 875.

Grapes, and clusters of grapes, signify spiritual good, which is the good of charity.

Arc. 5117.

Grapes in a good sense mean goodness, and in an opposite sense evil. Arc. 2240.

Grass. By green grass, in the Word, is meant that good and truth of the church, and of faith, which first springs up in the natural man. This is also signified by berb in the field. Apoc. Rev. 401, 426.

Great lights (luminaries) fignify love and faith, and are called in Gen. i. 14, 15, 16, 17. fun, moon, and stars. Arc. 30

10 37-

Grieve at beart has respect to love, and

to repent to wisdom. Arc. 590.

Groves have various fignifications, ac-O 3 cording cording to the particular kind of trees growing in them. The groves where olives grew, fignified the celestial things of worship; the groves where vines grew, fignified the spiritual things thereof; but the groves confishing of fig-trees, of cedars, of firs, of poplars, and of oak, fignified various things appertaining to things celeftial and spiritual. Arc. 2722.

Ground, the doctrine of good and truth

in the natural man. Arc. 3709.

Ground sometimes means man, and also

the church.

Guile (Apoc. xix. 5.) fignifies persuasion to evil by means of falsehood, or from cunning and design. Apoc. Rev. 624.

Gulph.—See Arc. 9346, 10187.

Gymnasia, or gymnasiums, in the world of fpirits, are like spacious halls, where the learned affemble to discuss various arcana.

Gboft. Of the Holy Ghoft, and of the divine operation. Theol. 138 to 162. o bas

tert in the finet. April Reve 401, 426.

and faith, and are collect in Gen. L. 14, 14,

Grieve at heart has refrect to love, and

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natural man. This is allo troubed

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Heren the life of the affection of fei-

the friences. Are, 2610, 2612, 1895, 1896.

By half is then thed the talk prinbrovery go. H and truth, Apoc.

Rev 200, 400,

H. to the names of Abram and Sarai, fignified infinite and eternal. Theol. 278.

Apoc. Rev. 38.10 262 31 : Mobile

Habit. Some persons from habit, some from a spirit of derission, use themselves to introduce texts of holy scripture in common discourse, however trisling and ridiculous, thinking to add weight to their idle jestings; but such practices cause them mischief in another life. Arc. 961.

Habitation. The angels have habitations of most extraordinary magnificence, so as to exceed all description. Arc. 1116.

Habitual. Things which are rendered habitual, and become matters of life, are in the interior memory. Arc. 9394, 9723, 9841.

Hadradrimmon, the love of honour, dominion, and power. Apoc. Kev. 707. Zech. xii. 11.

Hagar, the life of the external man. Hagar, the affection of the knowledges of truth.

Hagar,

Hagar, the life of the affection of sciences. Arc. 1960, 1964, 1965.

Hagar, the Egyptian, is the affection of the sciences. Arc. 2650, 2652, 1895, 1896.

Hail. By hail is fignified the false principle destroying good and truth. Apoc. Rev. 399, 400, 714.

Hair. By hair, in the Word, is fignified the least of all things. Div. Prov. 159.

Hairs of the bead fignify the ultimates of love and wisdom: it was on that account that Samson's strength lay in his hair. Hairs also mean the ultimates of the Word. Apoc. Rev. 47.—See Sac. Scrip. 35 10 49.

Hairy garment, the truth of the natural

principle. Arc. 3297.

Hallelujab denotes the joy of heart arising from the worship, conscision, and celebration of the Lord, as the only God of heaven and earth. Mag. Kn. vol. ii. p. 86.

Ham fignifies internal worship corrupted, or faith separated from charity. Arc.

1144, 1161, 1162.

Hagur,

Ham, Japhet, and Shem. There never were such persons. Arc. 3240.

interior memory.

Hand, power. Arc. 3106. Das admin

Handmaid denotes the affection of things rational and scientific. Arc. 2567, 2657.

Happiness of beaven consists in a love of doing

doing good, without any regard to recompence. Arc. 6388, 6478, 9174, 9984.

Haram, (Gen. xi. 28.) interior idolatrous

worship. Arc. 1365.

Harlot fignifies falsification. Apoc. Rev.

Harlots are called syrens in another life.

Div. Wild. 424.

Harmonious influx is both spirit and matter acting reciprocally on each other. Influx, 1.

Harps, and all stringed instruments, have respect to spiritual affections, and winded ones to celestial affections. Apoc. Rev. 792.

Havilab. The land of Havilah, in Gen.

Head. By the head of a man is signified the all of his life; and the all of man's life hath relation to love and wisdom.

Apoc. Rev. 47, 534, 565.

Head (the) represents things celestial

and spiritual. Arc. 2162.

Head of the ferpent, the dominion of evil in general, and of felf-love in particular. Arc. 250, 251, 254, 255.

Heads. The seven heads of the dragon signify infanity arising from mere falses.

ard been enough

Apoc. Rev. 568.

Hearing. By hearing is fignified both to perceive and obey. Apoc. Rev. 87. Arc. 2967.

Heat

Heat and light, in the Word, signify love and wisdom. Heaven and Hell, 155, 488.

Heat doth not exist in love itself, but from it in the will, and thence in the body. Div. Wisd. 95.

Heat, or fire, fignifies love, or charity and faith; and cold fignifies no love, or no cha-

rity and faith. Arc. 934, 935.

Heaven is conjunction with the Lord.

Div. Prov. 28.

Heaven. The universal heaven is in a human form, therefore called the grand man. Arc. 2996, 2998, 3741 to 3745, 4625.

Heaven and earth passed away; that is, the internals and externals of the church perished, and a new heaven and a new earth were created.

Heaven. It is not so difficult a thing to live for heaven as some suppose. Heaven and Hell, 528 to 535.

Heaven and Hell are from mankind. Heaven and Hell, 311 to 317. Div. Prov. 27.

Heaven. The inmost heaven is the most perfect; the middle, less perfect; and the first, or lowest, the least perfect. Heaven and Hell, 211.

Heaven. Of the wife and the simple in

heaven. Heaven and Hell, 346 to 356.

Heaven. Of the rich and the poor in heaven. Heaven and Hell, 357 to 365.

Heaven.

Heaven. Of marriages in heaven. Heaven and Hell, 366 to 386.

Heaven. Of the joys and happiness of heaven. Heaven and Hell, 395 to 414.

and Hell, 415 to 420.

Heaven. Of writings in heaven. Hea-

ven and Hell, 258 to 264.

Heaven. The Lord came into the world to reduce to order all things in heaven and in earth. Div. Love, 14.

Heaven. Of the form of heaven. Hea-

ven and Hell, 200 to 212. boll will be

Heaven. Without a proper preparation, admission into heaven would be dangerous.

Arc. 537, 538.

Heaven is in man. Arc. 3884.

Heaven. It is not permitted that man should receive instruction from heaven by any other writings than the sacred scriptures. Heaven and Hell, 258, 259, 221.

ven immediately after death. Anc. 317,

In heaven no other . 915, 8153

bro. I

Heaven, both in it's whole and parts, refembles a human form; and that from the divine humanity of the Lord. Heaven and Hell, 78 to 86.

Heaven. Every one is born for heaven, and none for hell; and every one comes into heaven (by influence) from the Lord,

and into hell (by influence) from felf.

Conj. Love, 350.

Heaven. Concerning those who wish to be greatest in heaven, see Arc. 450, 452.

Heaven. The state of peace there. Hea-

ven and Hell, 284 to 290.

Heaven consists of innumerable societies.

Heaven and Hell, 41 to 50.

Heaven is not a mere gratuitous grant, by an immediate act of mercy. Arr.

5057, 10659, 2401.

Heaven, in the full extent of the word, is distinguished into two kingdoms, the celestial and spiritual kingdoms. Arc. 3887, 4138.

Heaven. All who come into heaven return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity. Conj. Love, 44.

Heaven. In heaven they are in total ignorance what whoredom is, nor do they know that it exists, or that it's existence is even possible. Conj. Love, 44.

Heaven. In heaven no other divinity is perceived but the divine human. Arc.

6475, 9303, 9267, 10067, smud a saldmal

Heaven. In heaven there are adminifirations, offices, judicial proceedings both in greater and leffer cases, also mechanical arts and employments. Conj. Love, 207.

Heaven. The great fign which appeared in heaven, fignifies revelation from the Lord

Lord concerning his new church in the heavens and on earth. Apoc. Rev. 532,

536.

Heaven. There are two things by which heaven is shut to the men of the church; the one is a denial of the Lord's divine, and the other is a denial of the sanctity of the Word.—See Swedenborg's Explanation of the Second Commandment. Apoc. Exp.

Heaven. The Lord appears in heaven both as the sun and as the moon; as the sun, to those who are in the celestial kingdom; and as the moon, to those who are in the spiritual kingdom. Arc. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5046, 7078, 7173, 7270, 8812, 10809.

Heaven is the love of the Lord and the love of our neighbour. New Jeruf. 237.

Heaven and the church, is charity with our neighbour, spiritual security from hell, consequently internal tranquillity. Apoc. Rev. 206.

Heaven. In heaven there appear mountains, hills, rocks, vallies, and different kinds of earth, altogether like what we see here. Arc. 10608.

Heaven is shut against adulterers. Arc. 275, 539, 2733, 2747, 2748, 2749, 2751, 10175.

Heaven. In heaven they are the wisest who believe and perceive themselves to be least

least wise; and they are the happiest, who desire others to be most happy, but themselves least so. Arc. 2654.

Heavenly joy, and eternal bappiness .- See

Theol. 731 to 752.

Heavens. There are three heavens; the first is the abode of good spirits, the second is the abode of angelic spirits, the third is the abode of angels. Arc. 459.

Heavens. The mahometan heavens and the christian heavens have no communication with each other. Conj. Love, 342,

343, 352.

Heavens. The ancient heavens were formed before the Lord's first coming, and are above the new heaven; all of which acknowledge the Lord alone to be the God of heaven and earth. These heavens communicate with the new heavens by influx. Apoc. Rev. 612, 617.

Heavens. There are three heavens, which are distinguished according to the different degrees of wisdom and love in their respective inhabitants. The angels of the lowest order are in the degree of scientific love; the angels of the second order in intellectual love; and the angels of the third heaven are in the sapient or supreme degree of love, or love joined with wisdom, which includes the two former degrees. And as the heavens are divided into three degrees,

degrees, so also is the human mind, it being an image of heaven. Influx, 16.

Heel, natural things of the lowest or-

der. Arc. 259, 2162, 3304.

Heel, which the ferpent should bruise, means the lowest natural principle, or the corporeal. Arc. 250, 251, 254, 255, 259.

He-goat fignifies faith separated from

charity. Apoc. Rev. 586.

Hell. The diabolical hell corresponds in opposition to the celestial kingdom; and the satanic hell, in opposition, to the spiritual kingdom. Div. Wisd. 273.

Hell. Concerning hell, see Arc. 692 to 700, 814 to 823, 824 to 831, 938 to

970.

Hell. They who are in hell have no

conscience. Arc. 965.

Heil. The Lord casts none into hell, but the spirits cast themselves into it. Heaven and Hell, 545 to 550.

Hell. Men in hell appear to one another like men, but to the angels like mon-

fters. Arc. 4532, 4533, 6605, 6626.

Hell. All that are in hell speak only false from evil. Are. 1695, 7351, 7352, 7357, 7392.

Hell is called an abyss, and the filthy things thence issuing are called streams. Ezek. xxxi. 15. Rev. ix. 1. Arc. 756.

P 2 Hell

Hell cannot be known, unless the nature of evil is known. Arc. 7181, 4997, 7178,

8317.

Hell. Man casteth himself into hell when he does evil from consent, and afterwards from determination, and lastly from pleasure. Arc. 6203.

Hell-fire, and gnashing of teetb .- See

Heaven and Hell, 566 to 575.

Hells. Of the appearance, fituation, and plurality of the hells. Heaven and Hell, 582 to 588.

Hells. The Lord ruleth over the hells.

Arc. 3643.

Hells. The Lord came into the world in order to subdue the hells. Div. Love, 12, 13.

Hells in their complex, or the infernals collectively, are called the devil and fatan.

Arc. 694, 968.

Hells of adulterers.—See Arc. 2748 to 2759.

Heighth has respect to good. Arc. 646

to 650.

Herb. By eating the herb of the field is fignified that man should live as a beast. Gen. iii. 18. Arc. 272, 274.—See Dan. iv. 25.

Hereditary. There are two hereditary principles in man; one derived from the father,

father, the other from the mother. That derived from the mother is somewhat corporeal, which is dispersed during regeneration; but what man deriveth from the father remaineth to eternity. Arc. 1414, 1444.

Hereditary evils are those of the love of self and the world. Arc. 694, 4317, 5660.

Hereditary evils. Man does not suffer punishment in the other life on account of hereditary evils, inasmuch as he is not in fault, but for his actual sins. Arc. 966, 2308. Heaven and Hell, 342.

Hereditary evil did not come from the first man upon all who live at this day, according to the common salse idea. Arc. 313.

Hereditary principle is felf-love and the love of the world. New Feruf. 83.

Heresy, or schism, false doctrine. Arc.

399 10 404, 362, 386.

Herefies are ever attendant on the true church; and the ground of herefy is, the being intent on some particular article of faith. Arc. 362, 363.

Heresies. Innumerable heresies arise from the literal sense of the Word being separated from the internal sense. Arc. 10402.

Heretical opinions, when once confirmed, are never receded from. Arc. 2385.

Heretical opinions. From the letter of the

the Word men may collect and imbibe heretical opinions, but to confirm them is hurtful. Theol. 254 to 260.

Heth fignifies the exterior knowledges

of things celestial. Arc. 1203, 1199.

Hewers of wood, such as place merit in works. Arc. 1110.

Hiddekel, the river mentioned in Gen. ii. 14, fignifies reason, or the clearness and

perspicuity of reason. Arc. 118.

Hieroglyphical characters. The Egyptians cultivated the science of correspondences by a great variety of hieroglyphical characters, which represented not only natural, but at the same time spiritual things. Hier. Key.

Hieroglyphics of the ancients originated in the science of correspondences. Arc.

6692, 7097.

High, and most bigb, mean inmost. Div. Wisd. 103.

High fignifies inward, and also heaven.

Arc. 1735, 2148, 4210, 4599, 8153.

Highest. The power of the highest, mentioned in Luke i. 35. signifies the divine good, which God did not separate from divine truth, although he came down as divine truth. Theol. 88.

Hills. By hills, in the Word, is meant the good of charity. Arc. 6435, 10438.

Hinnom. The valley of Hinnom de-

notes hell, and also the prophanation of

truth and goodness. Arc. 1292.

History. The custom of the ancients in speaking and writing was such, that they marked out times and names, and thence framed a history resembling a true one.

Arc. 755.

Historical parts of the Word. All things contained therein are historically true, except what is written in the first chapters of Genesis, which are things described in an

historical form. Arc. 2607.

Historical truths of the Word commence at the 12th chapter of Genesis; previous to which, or rather to the time of Eber, the historical circumstances were not truths, but things reduced to an historical form.

Arc. 1540.

Hittite, in a good sense, signifies the spiritual church, or the truth of the church; but in an opposite sense the salse of the

church. Arc. 2913.

Hole and cleft of a rock, in scripture, fignifies the obscurity and false of taith. Arc. 10582.

Hollanders. Concerning the Hollanders in the spiritual world, see Theol. 800 to 805.

Holy, in the Word, is alone predicated of divine truth.—See Answer to Mr. Hartzley's Fifth Query.

Holy city, New Jerusalem, coming down from

from God out of beaven, signifies a new church to be established by the Lord at the end of the sormer church. Apoc. Rev. 879, 880.

Holy city. An explanation of what is meant by the dead being feen in the holy city. Matt. xxvii. Arc. 9229.

Holy Ghost was not yet, because Jesus was not yet glorified.—See the Nine Queries.

Holy Ghost. The fin against the Holy Ghost is the denying the Lord's divinity, and the fanctity of the Word, and confirming these to the end of life. Div. Prov. 98, 99.

Holy of bolies, divine good. Arc. 9670. Holy Supper. Concerning the holy sup-

per, fee Theol. 698 to 752.

Holy Supper. The Lord, and all the effects of his redemption, are entirely and completely present in the holy supper. Theol. 716 to 718.

Holy Supper. A holy principle flows from heaven into the members of the church, who partake worthily of the holy

fupper. Arc. 6789, 9217.

Holy supper. Remarks on the custom of the Romish church, in dividing the bread and wine in the holy supper. Mag. Kn. vol. ii. p. 25, 26, 27.

Homo means man as a human being, including both the male and female fex, without without distinction; but by vir is meant man as a male, in distinction from the woman, or female.—See the Note on Arc. 156.

Honour fignifies good divine, and glory

truth divine.

Honour fignifies the good of love. Arc.

8897. Apoc. Exp. 288, 345.

Honour, virtue, and might, fignify the divine celestial things of the Lord. Apoc. Rev. 373.

Honour and riches are bleffings, and yet

they are curses. Div. Prov. 217.

Horites are those who are principled in the persuasions of what is false grounded in self-love. Arc. 1675.

Horns, the power of truth from good.

Arc. 2832.

Horns fignify power, and ten borns much power. Apoc. Rev. 539, 569, 270, 443.

Horse. By the winged horse Pegasus is meant the understanding of truth, by which cometh wisdom; by the hoofs of his feet, experiences, whereby cometh natural intelligence; and by the nine virgins, the understanding of sciences of every kind. These things are called fables at this day; but they were correspondences, agreeable to the primeval method of speaking. Conj. Love, 182.

Horse. A dead horse signifies no under-

standing of truth. Apoc. Rev. 225.

Horse.

Horse. By a white horse is fignified the understanding of truth from the Word.

Apoc. Rev. 298, 820.

Horse. A pale horse signifies all understanding of the Word destroyed utterly, both as to good and truth. Apoc. Rev.

320.

Horse. A red horse signifies the meaning of the Word destroyed, as to the good of it; and a black horse, the meaning of the Word destroyed, as to the truth of it; but a white horse signifies the meaning of the Word understood as to it's truths and goods. Apoc. Rev. 839. Theol. 113.

Horsemen, those who declare or preach

truths.

Hosts of beaven and earth are love, faith, and the knowledges thereof. Gen. ii. 1. Arc. 8283.

House of man is his will principle. Arc.

706.

House of Jebovah means the church, where love is the principal. The bonse of Judah signifies the celestial church; the bouse of Israel the spiritual church. Arc. 710.

House fignifies the church; and in the inmost universal sense, the universal king-

dom of the Lord. Arc. 3720.

House, in a supreme tense, signifies the Lord as to the divine human.

House.

House. In heaven there is a new house for every novitiate angel. Apoc. Rev. 611.

House, with the things in it, signify things pertaining to the mind, or interior state of man. Arc. 710, 2233, 7929, 9150.

House of wood fignifies things of the quality of good, and a bouse of stone things of

truth. Arc. 3720.

House of God fignifies, in the highest fense, the divine humanity of the Lord with respect to divine good. Arc. 3720.

Human. The Lord's human, before his complete glorification, was twofold; a divine human from the Father or internal Jehovah, and a divine natural from the mother Mary. But the latter human he put off, by ejecting thence progressively from the internal to the externals thereof, during his temptations, even fully by the passion of the cross, all that was a ground receptive of infernal influxes; and put on progressively, during that process, by acts of glorification, what, as being in the place of that human, yet coming forth from the internal divine, is called the divine human.

Human effence of the Lord is effential celestial love. Arc. 1676.

Humanity. The Lord made his whole humanity,

humanity, both internal and external, divine. Arc. 1603, 1815, 1902, 1926, 2093,

2803.

Humanity. The Lord assumed the human nature, or humanity, that he might put himself in power to subjugate the hells, and to reduce all things to order, as well in the heavens as in the earths. This human nature he superinduced over his former human: the human which he fuperinduced in the world, was like the human of a man in the world; nevertheless each of themewas divine, and therefore infinitely transcending the finite human (principles) of angels and men; and he fully glorified his natural human even to it's ultimates; therefore he rose again with his whole body, different from any man. Div. Wifd. 221 10 241.

Humanity of the Lord from the mother was infirm, and entirely expelled. Arc.

2159.

Humanity. The humanity of the Lord was made divine; with him, and him alone, there was a correspondence of all things corporeal with the divinity. Arc. 1414.

Humanity. The Lord, at the time he glorified his humanity, delivered the spiritual world from the evil influences of the people

people who lived there before the flood.

Hundred forty and four thousand signifies all those who acknowledge the Lord alone to be the God of heaven and earth, and are in truths of doctrine originating in the good of love from him through the Word. Apoc. Rev. 348, &c. 612.

Hungry. Who are meant by the hungry,

may be seen in Arc. 4958, 10227.

Hunt (to) fignifies in general to perfuade, and in particular to captivate and ensnare men's minds, by flattering them in pursuit of the things of sense, such as senfual pleasures and lusts, and by applying doctrinals, which they explain at their pleasure, according to their own tempers, or those of others, with a view to their own self-exaltation, or the aggrandizement of wealth. And such persuasion too commonly prevails among those who are principled in faith separate from charity. Arc. 1178.

Husband, in the Word, signifies good, and wife truth. It is otherwise when husband is called man (vir); in this case man signifies truth, and wife good. Arc.

915, 2517, 2509, 2510, 2533.

Husband and wife. When the parties first come into another life, they generally

meet together; but if they have not lived in conjugial love when in this world, after passing through severe sufferings, they are

separated. Arc. 2732.

Husband and wife. In the heavens, two conjugial partners are there called two when they are named husband and wife, but one when they are named angels. Conj. Love, 177.

Husbands, in another life, rarely know their wives, but wives well know their husbands. The reason is, because women have an interior perception of love, and men only an exterior. Conj. Love, p. 57.

Hypostatic or mystic union originates in mere sictions concerning the influx and operation of the divinity upon the Lord's humanity as upon another, thereby making the Lord two persons. Apoc. Rev. 565.

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DEA. Man knoweth no other but that he thinketh from himself; whereas man hath not a single idea of thought, nor even the smallest part of an idea from himself; but whatever is evil and false he receiveth by means of evil spirits from hell, and whatever is good and true he receiveth by means of angels from the Lord. Arc. 904, 905.

Idea. There are innumerable things in every fingle idea. Arc. 1008, 1869, 4946,

6118.

Identity. The good and truth received from the Lord, by every angel and man; conftitutes his identity. Arc. 10298, 10367.

Idols. By idols, in the Word, are fignified false principles of worship, or worship

grounded in falles. Apoc. Rev. 459.

Ignorance excuses, but it does not take away the confirmed salse principle; for this salse principle coheres with evil, confequently with hell. Divine Wisdom, 350.

Illumination is an actual opening and elevation of the foul into the light of heaven,

Arc. 10330.

Illumination,

Illumination, which is attributed to the Holy Ghost, is from the Lord, by the medium of spirits and angels. Div. Wifd.

150.

Illumination. Of the state of illumination with those that come out of temptation, together with their elevation into heaven, and their reception therein. Arc. 2699,

2701, 2704.

Illustration and illumination. Illustration has more immediate reference to light existing and operating in it's principles, and illumination relates more immediately to light existing and operating in it's de-

rivatives. Conj. Love, 426.

Image of Nebuchadnezzar, Dan. ii. 32, 33. The head was gold, the breast and arms were filver, the belly and thighs were brafs, the feet were part iron and part clay. this statue were represented the successive states of the church; by the head, which was gold, the first state, which was celestial, as being a state of love to the Lord; by the breast and arms, which were silver, the fecond state, which was spiritual, as being a state of neighbourly love or charity; by the belly and thighs, which were brass, a third state, which was a state of natural good, denoted by brass; (natural good is the good of neighbourly love or charity.

charity, in a degree below spiritual good;) by the seet, which were iron and clay, a fourth state, which was a state of natural truth, denoted by iron, and also of no coherence with good, which is denoted by

clay. Arc. 3021.

Image. That an image of what is infinite may exist in a perpetual variety of qualities, the creator of the universe hath distinguished all and singular the things which he hath created into genera, and each genus into species, and hath discriminated each species and each discrimination in like manner, and so forth, to the end that an image of what is infinite may exist in a perpetual variety of qualities. Conj. Love, 479.

Image. What the image and likeness of God is, and what the tree of life, and the tree of the science of good and evil is, see

Conj. Love, 132 to 136.

Image. The spiritual man is an image, but the celestial man is a likeness of God. Arc. 50, 51, 52, 53, 201, 469, 473.

Image and form mean the fame thing.

Heaven and Hell, 202.

Image hath relation to faith, and likeness

to love. Arc. 481.

Image signifies spiritual love, that is, love to our neighbour, or charity; and a likeness

likeness fignifies love to the Lord. Arc.

50, 51, 1013.

Image. Man is an image both of heaven and of the world in the least form, therefore he stands here both in the natural and spiritual world. Heaven and Hell, 90, 91.

Image. An explanation of the words, "Let us make man in our image." Mag.

Kn. vol. ii. p. 120, 121.

Imputation of the Lord's merit is nothing else than a remission of sins after repent-

ance. Doll. Lord, 18.

Imputation. There is such a thing as imputation, but then it is an imputation of good and of evil, and at the same time of

faith. Theol. 643 to 653.

Imputation of faith. Faith imputative of the merit of Christ was not known in the apostolic church which preceded the council of Nice, nor is it declared or signified in any part of the Word. Theol. 636 to 639.

Imputation of the merit and righteousness of Christ is a thing impossible. Theol. 640,

641, 642.

Imputation. The imputation and faith of the present church, which, it is said, alone justify, make one. Theol. 626.

Imputation of scortatory and conjugial love.

-See Conj. Love, 523 10 531.

Inaugurations into the priesthood are effected fected by laying on of hands. Conj. Love, 396.

Incantation fignifies a persuasion to what is false, and thereby the destruction of

truth. Apoc. Rev. 462.

Incense signifies worship of the Lord from spiritual goods and truths. Apoc. Rev. 277, 392, 777.

Inchanters are they who inquire after truths, which they falfify. Apoc. Rev.

892, 462.

Incredulity. Truths cannot be fully received, so long as incredulity reigns. Arc. 3393.

Indigence (Apoc. ii. 9.) is predicated of the defect of goods, and affliction of falses.

Apoc. Rev. 95.

Infancy. The good of infancy is infeminated from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the twentieth; from this year man begins to become rational, and to have the faculty of reflecting on good and truth. It was on this account that the Jews were not permitted to go to war before they were twenty years of age. See Numb. i. 20 to 45. Arc. 2280, 2289 to 2389.

Infancy. Whatever is implanted in in-

Infancy. Whatever is implanted in infancy with an idea of fanctity, particularly if it be by the fathers, and thereby rooted in them; this the Lord never breaks,

but

but bends; unless it be contrary to essential order. Arc. 2180.

Infancy. Real effential infancy, by which is fignified innocence, doth not appertain to intancy, but to wisdom. Arc. 2289 to 2309.

Infants do not continue infants in another life; but in proportion as they are instructed in intelligence and wisdom, they

become adults. Arc. 2304.

infants and children, in another life, are easily instructed, because they never committed actual evil. Heaven and Hell, 330.

Infants. All infants are faved. Arc. 2289 to 2309, 4792.—See also Heaven and

Hell, 329.

Infants are innocences, and their innocence flows into them from the Lord, and affects their parents. Conj. Love, 395,

396.

Infants. They who die infants grow up in heaven, and when they attain the stature which is common to youths of eighteen years old in the world, and to virgins of sisteen years, they cease to grow taller, and then marriages are provided for them by the Lord. Conj. Love, 444.

- Infants, when grown up to adults in heaven, are configned for a time to their proper natural state of hereditary evil; not merely for the sake of punishment, but in order

order to their conviction that of themselves they are only evil, and therefore delivered from hell by the mere mercy of the Lord.

Heaven and Hell, 343.

Infants, who die as such, and are brought up in heaven, consist only of evils derived from the hereditary principle; hence they are of various dispositions. Arc. 2307, 2338, 4563, 2300.

Infants. The love of infants corresponds to the defence of truth and good. Conj.

Love, 127.

Infants are of a genius and temper either

celestial or spiritual. Arc. 2301.

Infants. Immediately on their nativity, there are angels attendant on them from the heaven of innocence. Arc. 2303.

Infernal spirits are unacquainted with any other freedom than what relates to self-love and the love of the world. Arc. 2871.

Infernal spirits. Of their malignity, and wicked devices. Heaven and Hell,

576 to 581.

Infernal torments are not stings of conscience, as some suppose, for they who are in hell have no conscience; such as have conscience are among the blessed. Arc. 965.

Infernals. Many of those who have been distinguished for their skill in points of doctrine,

doctrine, are amongst the infernals; but fuch as have lived a life of charity are all in heaven. Arc. 1515.

Infinite is applicable to the Lord's di-

vine love. Arc. 2625.

Infinite and eternal means the divine itfelf, but by finite are meant all things created from the divine. Div. Prov. 52.

Infinity. Of the infinity of God, or of his immensity and eternity, see Theol. 27 to 35.

Influx. What it is may be feen in Arc.

6128, 6180, 9407.

Influx, immediate. The foul of every man receives immediate influx from the Lord, by virtue of it's origin being celestial. This influx diftinguishes man from brutes. Conj. Love, 482.

Lord, and mediate through heaven. Arc. 6063, 6307, 6472, 9682, 9683. Heaven

and Hell, 208.

Influx, immediate.—See Arc. 6058, 6474 to 6478, 8717, 8728. Heaven and Hell, 297, 298.

Influx, mediate.—See Arc. 4067, 6982, 6985, 6996. Heaven and Hell, 297, 298.

Influx. The wicked will not receive the doctrine of influx. Arc. 3734. Heaven and Hell, 203.

Influx into the prophets .- See Arc. 6212.

Influx

Influx from the Lord is through the internal into the external. Arc. 1943, 5119, 3219, 5259, 5427, 5428, 5477, 6322, 9110, 9111.

Influx. He who knows the influx of fuccessive into simultaneous order, can comprehend the cause that angels can see all of a man's mind in his hand. Conj.

Love, 314.

Influx. The human foul, as being the fuperior spiritual substance in man, receives it's influx immediately from God; the mind, as an inferior spiritual substance, receives it's influx from God mediately through the spiritual world; and the body, being of that nature which is called material, receives it's influx from God mediately through the natural man.—See the Treatise on Instance, 8.

Influx. They who are instructed by influx what they ought to believe and do, are not instructed by the Lord, nor by any angel of heaven, but by some spirit of an enthusiast, Quaker, or Moravian, and are

feduced. Div. Prov. 321.

Influx. The appearance of influx palfing from external into internal things is a fallacy. Arc. 392.

Influx. That influx is according to the form of every thing, may be seen by the

most unlettered person, if he attends to the various instruments of sound, as pipes, slutes, trumpets, horns, and organs, in that they give forth sound from being blown alike, or from a like influx of air, according to their respective forms. Conj. Love, 86, 92.

Influx. Spiritual influx is founded on the nature of things, which is spirit acting

on matter. Influx, 1, 2, 3.

Influx. Physical or natural influx is from body acting on spirit, which however is not the case. Influx, 1, 2, 3.

Influx. Harmonious influx is founded on a false conclusion, viz. that the soul acts jointly and at the same instant with the body. Influx, 1, 2, 3.

Influx is spiritual, and not physical; confequently from the spiritual to the natural world. Arc. 3219, 5119, 9110, 9111.

Influx. There is an influx universal from God into the souls of men, teaching them that there is a God, and that he is one. Theol. 8.

Influx. There is a common influx; of it's nature, see Arc. 5850:—and that this influx passes into the life of animals, and also into the subjects of the vegetable kingdom, see Arc. 1633, 3648.

Influx. The marriage of the Lord with

the church confists in this, that the Lord enters by influx into angels and men with the good of love, and that angels and men receive him, or the good of his love, in truths; inafmuch as this is the nature of the Lord's influx and reception of him, therefore the Lord looks at angels and men in the forehead, and they look at the Lord through the eyes; for the forehead corresponds to the good of love, and the eyes to truths from that good; but the Lord's influx with truths into angels and men, is not like the influx of good into them, for it is mediate, flowing from good like light from fire. Apoc. Rev. 380.

Influx passes from the Lord to man through the forehead; for the forehead corresponds to love, and the face to the interior of the mind. Heaven and Hell;

251.

Influx from the spiritual angels to man, is all round from his forehead and temples to every part under which lies the brain.

Heaven and Hell, 251.

Influx of the celestial angels is on that part of the head which covers the cerebellum, or back part of the head. Heaven and Hell, 251.

Inhabitants of a city denote goodness.

Inhabitants. The inhabitants of all the planets adore the divinity under an human R form,

form, and they rejoice when they are informed that God was really made man. Arc. 6700, 8541 to 8547, 9361, 10736 to 10738.

Iniquity. What is meant by bearing iniquity, where it is spoken of in relation to

the Lord. Arc. 9937, 9965.

Iniquities. By carrying iniquities is fignified direful temptation; and by bearing the iniquities and fins of the people is fignified the state of the church.

Innocence makes good to be good. Arc.

3994

Innocence. The nature and quality of the innocence of infants, with the nature and quality of the innocence of wisdom, described in Arc. 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021.

Innocence and peace are the two inmost principles of heaven. Conj. Love, 394. Heaven and Hell, 276 to 283, 284 to 290.

Innocence and peace relate to the foul; tranquillity to the mind; inmost friendship to the breast; full considence to the heart; and mutual desire of doing every good to each other to the body, as derived from the former principles. Conj. Love, 180.

Innocence is represented in heaven by

nakedness. Arc. 165, 8375, 9960.

Innocence. Without innocence no one can enter into heaven. Heaven and Hell,

281.

281. Arc. 4797. Mark x. 14, 15. Luke

xviii. 16, 17.

Innocence. They who are in innocence are content with what they have, whether little or much; and therefore are not folicitous about what shall befall them, calling this the taking thought for to-morrow. Heaven and Hell, 278, 286, 288, 341.

Insanity. Such is the infanity that prevaileth amongst the infernal inhabitants, that they are desirous of ruling heaven; and some call themselves God the Father, some God the Son, and some God the Holy Ghost; and amongst the Jews, some call themselves the Messiah. Theol. 598.

Inspiration. It's meaning may be seen

in Arc. 9094.

Instruction. There are places of instruction in another life. Conj. Love, 261.

Instruction. The internal of the spiritual man, even in the life of the body, is in such correspondence as the angels are in, although his external is altogether ignorant of it, while in this world; and when the regenerate goes into another world, he comes into similar thought with the angels, and this without instruction.

Instruction. Unless a man be instructed, he can never be regenerated, much less can he endure temptations; for the evil spirits, who are at that time with him,

R₂

excite his falses and evils; so that unless truths and goodnesses be present, to which falses and evils may be bended by the Lord, and by which they may be beat down and removed, he must needs fall in the temptation: truths and goodnesses are the remains, which are reserved by the Lord for such uses. Arc. 711.

Instruments. String instruments signify spiritual truth; but wind instruments signify nify the celestial things of faith. Arc.

417 10 420, 2987. Apoc. Rev. 276.

Intellectual things, or things appertaining to faith, do not constitute the church, but the things of the will, or such as appertain to love, do constitute the church. Jehovah is in love and charity, but not in faith, except it be a faith grounded in love and charity. Arc. 709.

Intelligence hath respect to truth; but wisdom hath respect to good. Arc. 1458.

Intelligence is not wisdom, but leadeth to wisdom; for to understand what is true and good, is not to be true and good; but to be wise is to be true and good. Wisdom is predicated only of life, and hath relation to the quality thereof in man. Arc. 1555.

Intelligence. A man who loves his own intelligence is wife from himfelf, and this

is to be infane; wherefore he loves his own infanity. Conj. Love, 331.

Intelligent subjects are represented by

horses. Arc. 3217.

Intercede. In what fense the Lord intercedeth for mankind. Arc. 2250, 8573,

8705.

Interior. The interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having it's own termination. Arc. 3691, 4145, 5114, 6326, 6465, 8603, 10099. Heaven and Hell, 38.

Interior things are expressed by superior, and superior signifies interior. Arc. 2148, 3084, 4599, 5146, 8325. Heaven and

Hell, 23.

Interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to it's exteriors. Div.

Wifd. 219.

Interiors successively flow into the exteriors, even into the extremities or ultimate parts, and they there exist and subsist.

Arc. 634, 6239, 9216, 9217.

Interiors not only flow into the exteriors in fuccessive order, but also form simultaneous order in the ultimates. Arc. 5897, 6451, 8603, 10099.

Internal man is called the firmament; the knowledges in the internal man are called

the waters above the firmament; and the fcientifics appertaining to the external man are called the waters beneath the firmament. Gen. i. 6. Arc. 24.

Internal man must be lord or master, and the external his minister, and in a certain

respect his servant. Arc. 10471.

Internal man is formed of things celeftial and spiritual; the interior man, or middle man, is formed of things rational: the external man is formed of things sensual, not such as belong to the body, but such as are derived from bodily things; and this is the case not only with men, but also with spirits.

Internal man must be regenerated before the external. Arc. 3321, 3325, 3469,

3493, 4353, 8748, 9325.

Internal man and the external man are altogether distinct. Arc. 1999, 2018, 3691,

Internal man is called heaven, and the external man is called earth. Gen. ii. 1.

Arc. 82, 83.

Internal sense of the Word. If this was lest without the external, it would be like a house without a soundation. Arc. 9360, 9430, 9824, 9433, 10344, 10436.

Inundations fignify temptations. Arc.

705, 739, 790.

Iron, natural truth. Arc. 426.

Isaac,

Isaac, the rational principle divine. Arc. 2079, 2083, 2627.

Isaac, the spiritual church, or the divine

rational principle.

Isaac, the Lord's divine rational principle as to divine good. Arc. 3679.

Island, in an abstract sense, signifies the

truth of faith. Apoc. Rev. 336.

Isles fignify the nations more remote from the worship of God, but yet which will accede to it. Apoc. Rev. 34.

Ishmael, the first rational principle separate from good. Arc. 1942, 1944,

1950, 2078.

Ishmael, the Lord's rational principle

merely human. Arc. 2661.

Israel denotes those who are in divine truths from the Lord. Apoc. Rev. 96, 350.

Is achar fignifies, in a supreme sense, the divine good of truth, and truth of good; in a spiritual sense, celestial conjugial love, which is the love of goodness and truth; and in a natural sense, remuneration, or giving rewards. Apoc. Rev. 358.

Ivory means natural truth. Apoc. Rev.

774.

ABAL, (Gen. iv. 20.) doctrine concerning the holy things of love, and the good things thence derived, which are celestial. Arc. 412.

Facob, the external church.

Jacob's well fignifies the Word.

Facob and Esau fignify faith and charity; Jacob, faith or truth, and Esau, charity or

good. Arc. 367.

Facinth fignifies intelligence from spiritual love, and in an opposite sense, from infernal love. Apoc. Rev. 450.

Jab means the Lord as to divine truth.

Mag. Kn. vol. ii. p. 86.

Japheth, the external church. Arc. 1060. Fapbeth fignifies external worship corresponding with internal. Arc. 1144.

Japheth, Shem, and Ham. There were

Arc. 3240. no fuch persons.

Fasper stone, inasmuch as it is white, fignifies the things which appertain to the truths of wisdom. Arc. 231.

Jealoufy. Concerning jealoufy in the marriage state, see Conj. Love, 357 to 379. Fealouly. Jealousy. There is a just jealousy, and an unjust jealousy. Conj. Love, 357 to 379.

Jebovab fignifies divine love, or divine

good. Theol. 85.

Jebovah, God of beaven, means the Lord as to his divinity; and Jebovah, God of the earth, means the Lord as to his humanity.

Arc. 3022.

Jebovah having respect to Abel and his offering, signifies that he respected the things

of charity in all worship.

Jehovah. When it is said that Jehovah speaks, it means that he wills; and when it is said that he swears, it means that he understands it to be true. Arc. 3037.

Jebovah caused to rain from Jebovah out of beaven. By these words it appears, in the sense of the letter, as if there were two Jehovahs, one on earth, and one in heaven; but the internal sense teaches how this is to be understood, viz. that by Jehovah sirst named is meant the Lord's divine human (principle) and holy proceeding, and that by Jehovah named a second time, is meant the essential divine (principle) which is called the Father. Gen. xix. 24. Arc. 2447.

Jebovah. In the Word, the term Jebovah is used when the subject treated of is concerning concerning things belonging to the will, or the good things of love; but when the things treated of are concerning intellectual things, or the truths of faith, the term God is used. Arc. 709.

Jebovab is in love and charity, but not in faith, except it be a faith grounded in

love and charity. Arc. 709.

Jebovab. At what time the name Jehovah was lost, or changed into other names by the ancients, may be seen in Arc. 1343; and it appears that even Moses at that time did not know the name of Jehovah.—See Exod. iii. 13, 14, 15.

Jebovah jireb, that is, Jehovah will fee.

Gen. xxii. 14. Arc. 2724.

Johovab nissi, that is, Jehovah my standard. Exod. xvii. 15. Arc. 2724.

Jebovah Shalom, that is, Jehovah of

peace. Judges vi. 24. Arc. 2724.

Jehovab. What the garden of Eden, and garden of Jehovah signify, see Arc. 99,

100, 1588.

Jehovah means the Lord not yet incarnate; and the term Lord means Jehovah incarnate, which is Jehovah in his humanity. See the Nota-Bene at the End of the Pref. to Hindmarsh's Letters to Dr. Priestley, p. xvi.

febovab's repenting that be made man upon the earth, fignifies mercy. Arc. 586 to 590.

Jericho,

Fericho, the church which is in possession of the knowledges of truth and good. Mag. Kn. vol. ii. p. 226.

Ferusalem fignifies the church with re-

spect to doctrine. New Jerus. 6.

Jerusalem, the church where the true doctrines are taught. Arc. 402, 3654, 9166.

Jesus Christ is the God of heaven .- See

Heaven and Hell, 2 to 6.

Jesus Christ. That the angels sometimes call the Lord Jesus Christ, may be seen in Theol. 621.

Jesus Christ. By the name Jesus is signified the divine good, and by the name Christ the divine truth, and by both the divine marriage in heaven. Arc. 3004, 3005, 3009.

Jews. Their future restoration shewn to

be vain. Mag. Kn. p. 315.

Jews. The one origin of this people was from a Canaanite, and the two others from whoredom with a daughter-in-law. Arc. 1167, 4817, 4820, 4874, 4891, 4913.

Jews. By Jews, in a spiritual sense, are not meant Jews, but they who are in the good of love. Apoc. Rev. 96, 350.

Jews. Concerning the Jews in the spi-

ritual world, see Theol. 841, &c.

Jews. The Jews being so prone to profanation, had never the mysteries of faith revealed revealed to them, so that it was never directly declared to them that they should live after death; nor do they know at this day that any internal man existeth. Arc. 302.

Jews. Why the Jews were forbidden to eat blood, may be seen in Arc. 998 to

1003.

Jews and gentiles. The Jews cannot be fo regenerated as the gentiles. Arc. 788.

Jews. By Jews are spiritually meant they who are in the good of love; because Judab, in the Word, in it's supreme sense, means the Lord as to the divine good of

his love. Arc. 96.

Jewish nation. The Israelitish and Jewish nation was not elected or chosen above others, but only received, in order that it might represent a church. Arc. 4290, 4293, 7051, 7439, 10430, 10535, 10632.

Jezebel means faith separate from cha-

rity. Apoc. Rev. 132, 133.

Job. The book of Job is an ancient book, wherein indeed is contained an internal fense, but not in series, or in regular and connected order.—See the White Horse, 16; the Sac. Srip. 20; and Arc. 2682.

John rested on the breast of the Lord, because he represented the good of charity.

Arc. 3934, 10081.

Joktan,

Joktan, (Gen. x. 25.) the external worship of the ancient church called Eber. Arc. 1240.

Jordan. What the waters of Jordan, and Jordan itself fignified, may be seen in Arc.

1585, 4255.

Fordan. The passing over Jordan reprefented the introduction of the regenerate into the kingdom of the Lord. Arc. 901.

Joseph signifies, in a supreme sense, the Lord in regard to the divine spiritual principle; in a spiritual sense, the spiritual kingdom; and in a natural sense, fructification and multiplication. Apoc. Rev. 360.

Joy corresponds to good, and gladness to

truth. Theol. 252.

Joyful lips, the spiritual principle from the celestial.

Jubal (Gen. iv. 21.) fignifies the doctrine of things spiritual in the new church which succeeded Lamech; and his being the father of such as bandle the barp and organ, signifies the truths and good things of faith. Arc. 417.

Judah. The tribe of Judah were guilty of worse actions than the other tribes. Arc.

4815, 5057, 7248, 9320.

fudab. By Judah, in a supreme sense, is signified the Lord as to celestial love; in a spiritual sense, the Lord's celestial king-dom.

dom, and the Word; and in a natural fense, doctrine of the celestial church from the Word. Apoc. Rev. 350.

Judas represented the Jewish nation.—

See the article Betrayed.

Judge. A judge formerly rode upon a she-ass, and his sons upon he-asses; by reason that judges represented the good things of the church, and their sons truths thence derived: but a king rode on a she-mule, and his sons on he-mules; by reason that kings and their sons represented the truths of the church. Arc. 2781, 1672, 1728, 2015, 2069.

Judge of the whole earth signifies essential good from whence truth is derived. Arc.

2258.

fudge. It is on no account allowable for one man to judge of another as to the quality of spiritual life, for the Lord alone knows this; nevertheless it is allowable for every one to judge of another in respect to his quality as to moral and civil life, for this is of concern to society. Arc. 2284.

Judge. The judge who punishes the evil for the sake of their amendment, and that the good may not be hurt by them, loves his neighbour. Arc. 3820, 8120,

8121.

Judged. What it is to be judged from truth, and what from good. Arc. 2325.

Judgment

Judgment is predicated of truth, and jus-

tice of good.

Judgment is twofold, from a principle of good, and a principle of truth: the faithful are judged from a principle of good, but the unfaithful from a principle of truth. Arc. 2335.

Judgment, as appertaining to the Lord's divine human principle, and the holy proceeding, see Arc. 2319, 2320, 2321, 2329.

fudgment. Concerning the last judgment, see Arc. 2117 to 2:34; and the treatise on the Last Judgment throughout.

Judgments. Great judgments fignify the laws of divine order, or divine truths.

Arc. 7206.

Jugglers, or fyrens, are punished in ano-

ther life grievously. Arc. 831, 959.

Jupiter. The inhabitants of Jupiter, when they fit, generally fit cross-legged. They delight in making long meals, more for the use of conversation, than for the pleasure of eating. They are much afraid of horses, because they correspond to the intellectual principle formed from scientifics which appertain to human learning. It is uncommon with them to think one thing and speak another. The inhabitants of Jupiter make wisdom to consist in thinking well and justly on all occasions of life. They acknowledge our Lord as the supreme,

Lord, because in Jupiter he has been seen as a Man; but they do not know that he was born a Man on our earth. They are exceedingly cautious on their earth, lest any one should enter into wrong opinions concerning the only Lord. Such of them as have lived in true conjugial love, and have taken such care of their children as becometh parents, do not die of diseases, but in tranquillity, as in sleep. They live to the age of about thirty years. Their heads grow bald about one year before they die, and this is a sign to them that they shall die soon.

Justice is predicated of good, and judg-

ment of truth.

Justification by faith. The Swedes and Danes enter deeply into this subject; but the Germans somewhat deeper, the English deeper still, and the Hollanders the deepest of all: notwithstanding they differ in other points, yet in the article of justification and salvation by faith alone they all agree. Apoc. Rev. 484.

K.

K ID fignifies truth of the church. Apoc. Rev. 572.

Kids fignify innocence and charity.

Kill the faints is to destroy truths by falses; for saints mean truths, or those who are in truths.

Kine fignify good natural affections; the lowing of the kine in the way (t Sam. v. 6.) fignified the difficult conversion of the concupifcences of evil in the natural man into good affections; and the offering the kine with the cart, as a burnt-offering, signified that thus atonement would be made to the Lord. Div. Prov. 326.

King denotes truth itself, and prince a

principal truth. Apoc. Rev. 548.

King of the fouth fignifies those who are principled in goodnesses and truths; and king of the north, those who are principled in evils and falses. Arc. 2468.

King. It was facrilege to hurt a king, because he was the anointed of Jehovah.—
See I Sam. xxiv. 7, 11. xxvi. 9. 2 Sam.
i. 16. and xix. 22. Apoc. Rev. 779.

S3 King.

King. There is but one king in a king-dom; for more than one would distract it, whereas one may preserve it in unity. Div. Wild. 24.

King George the Second, of England,

is in heaven. Apoc. Rev. 341, 716.

Kings are predicated of peoples, but not

of nations. Arc. 1672.

Kings and priests. By being kings and priests, and reigning with Christ, is signified to promote uses; for the Lord's kingdom is a kingdom of uses. Conj. Love, 7.

King's daughter, the love of truth. Arc.

3703.

Kingdom of the Lord is a kingdom of uses. Arc. 453, 696, 1103, 3645, 4054, 7038.

Kingdom. The kingdom of the Lord is our neighbour. Arc. 6818 to 6824, 8123.

Kingdom of God, in it's universal sense, means the universal heaven; and in a sense less universal, the true church of the Lord; and in a particular sense, every particular person of a true saith, or who is regenerate by the life of saith. Arc. 28.

Kingdoms. Heaven is divided into two kingdoms. Heaven and Hell, 20 to 28.

Kiss means conjunction. Arc. 3808. Knife, the truth of faith. Arc. 2799.

Knowledge. It is one thing to have knowledge, and another thing to have faith. Arc. 896, 10331.

Know-

Knowledge. Many of those who have been most distinguished for their knowledge in points of doctrine are amongst the infernals, but fuch as have lived a life of charity are all in heaven. Arc. 1515.

Knowledges and scientifies are of the exte-

rior memory. Arc. 5212, 9922.

ABAN, collateral good of a common flock. Arc. 3676.

Labour has respect, in a good sense, to the things that are of love; and in an opposite sense, to the things that are of evil. Arc. 613.

Ladder, communication of truth with

good. Arc. 3691.

Lake of fire fignifies hell. Apoc. Rev. 872.

Lamb, celestial good.

Lamb, the Lord as to his divine huma-

nity. Apoc. Rev. 256.

Lamb standing as it were slain, fignifies the Lord as to his humanity not acknowledged in the church to be divine. Apoc. Rev. 269.

Lambs.

Lambs, innocence. Arc. 3994, 10132.

Lame fignifies those who are in evils, and blind those who are in falses. Mag. Kn.

p. 278. Arc. 4302.

Lame in the feet and hands represented such as were principled in perverted external worship: such were not permitted to offer fire to Jehovah. Arc. 2162.

Lamech, (Gen. iv. 18.) vastation of the church, when there was no longer any

faith. Arc. 405.

Lamp means truth. Conj. Love, 44.

Lamp. By light of a lamp is fignified illumination from the Lord. Apoc. Rev. 796.

Lamps fignify truths of faith, and oil fignifies good of charity. Div. Prov. 328.

Land, or earth, the celestial principle of

love. Arc. 1413, 1607.

Land of Moriah is a place of temptation.

Gen. xxii. 2. Arc. 2774, 2775.

Land of Havilab means the mind. Arc.

Language. Every spirit and angel, when conversing with a man, speaketh the man's proper language; thus French with a Frenchman, English with an Englishman, &c. &c. Conj. Love, 326 to 329.

Laodiceans fignify those who alternately believe, sometimes from themselves, and sometimes from the Word, and so pro-

phane

phane things holy. Apoc. Rev. 198, 202, 203, 204. Div. Prov. 226 to 228, 231.

Last judgment. By the last judgment is meant the last time of the church, and also the last time of every one's life. Arc. 2118, 3353, 4057, 4333, 4535.

Last judgment took place in the spiritual world in 1757. Theol. 772. Last. Judg. 45.

Last judgment. The following is taken from the manuscripts of Emanuel Swedenborg, concerning the year 1757.

" There has often been presented to me

" in vision 57, or 1757.

"The numbers were written; but what is meant by them I do not fully under"stand."

This was minuted down by E. Swedenborg on the 13th of February, 1748, old ftyle. The above numbers evidently alluded to the year when the last judgment was accomplished in the spiritual world. Previous to the actual event, it was impossible for him to know what they signified; "for of that day and hour knoweth no "man, no not the angels which are in hea-"ven, neither the Son, but the Father." Mark xiii. 32.

What is meant by the Son not knowing that day, may be seen explained in R. Hindmarsh's Answer to Dr. Priestley, p. 125

to. 139.

Laughter

Laughter signifies the affection of truth.

Arc. 2070, 2072, 2216, 2638 to 2641.

Law. By the law, in a strict sense, are meant the ten commandments; in a more extensive sense, all things written in the five books of Moses; and in the most extensive sense, all things that are contained in the Word. Dost. Lord, 8, 9, 10.

Laws of permission are laws of divine pro-

vidence. Div. Prov. 234 to 240.

Laws of the fewish church, notwithstanding the cessation of their authority in the letter, are yet the sacred Word of God, on account of the internal sense which they contain. Arc. 9210, 9259, 9349, 10637.

Lead us not into temptation .- See Arc.

1875.

Leader, or governor, in Matt. ii. 6. means the Lord. Arc. 2135.

Leab, exterior affection; and Rachel,

the interior affection.

Leaven fignifies evil and the false, which should not be mixed with things good and true; therefore in Levit. ii. 11. it is said, "No meat-offering, which ye shall bring to Jehovah, shall be made leavened." And therefore it was also enjoined, that on seven days of the passover they should not eat any but unleavened bread. Exod. xii. 15, 18, 19, 20. Arc. 2342.

Leaves

Leaves signify rational truths. Apoc. Rev. 89, 400, 76. Mag. Kn. p. 25.

Leaves and bloffoms, the truths of faith; and fruit, the good of love. Div. Love, 46.

Leaves without fruit fignify reasonings

from evil.

Left band sometimes means truth, and the right band good. It is said of the inhabitants of Nineveh, they did not know the right hand from the left: and so it is at this day in the old churches; they cannot distinguish between goodness and truth.

Left eye, the intellectual principle; but the right eye is the affection of that principle.

Length has respect to holiness. Arc.

646 10 650.

Length denotes goodness, breadth truth,

and beight equal to both.

Leopard fignifies the affection of falfifying the truths of the Word. Apoc. Rev. 572, 573.

Leopards represent those who confirm false principles derived from the Word.

Conj. Love, 78.

Letter of the Word. They who rest in the letter without any knowledge of doctrine, attain not to the understanding of divine truths. Arc. 9409, 9410, 10582.

Levi,

Levi, in a supreme sense, signifies love and mercy; in a spiritual sense, charity in act, which is good of life; and in a natural sense, consociation and conjunction. Apoc. Rev. 357.

Levite fignifies the doctrine of truth ministering unto good. Mag. Kn. vol. ii.

p. 450.

Liberty. Heavenly liberty, or freedom, is grounded in the love of good and truth.

Arc. 1947, 2870, 2872.

Liberty. The infernal liberty, or freedom, confifts in being led by the loves of felf and of the world, and their lufts. Arc.

2870, 2873.

Liberty. Man, while he is in the world, is kept in the liberty of turning himself either to good or evil. If he turneth himfelf to evil, he turneth himself away from good; but if he turneth to good, he turneth himself away from evil. Dott. Life, 19, 69, 70, 71.

Liberty and effential rationality cannot be given to those in the christian world who altogether deny the Lord's divinity, and the sanctity of the Word, and have kept this negation confirmed in themselves to the end of life; for this is understood by the sin against the Holy Ghost. Div. Prov.

98, 99.

Liberty.

absolutely or arbitrarily, there would be no such thing as liberty, such as now exists. Hier. Key.

Liberty from self-will, and the love of the world, is slavery, and hath it's origin

from hell. New Feraf. 142.

Liberty of doing good is from heaven, but the liberty of doing evil is from hell. New Jerus. 144.

Jeruf. 144.

Liberty. All liberty is from love and affection. Arc. 2870, 3158, 9585, 9591.

Liberty. Man first cometh into a state of liberty when he is regenerated, being before in a state of slavery. Arc. 892.

Libidinous principle.—See Conj. Love, 75. Lie, in the Word, fignifies the false prin-

ciple. Apoc. Rev. 624.

Lie down, a state of tranquillity. Arc.

3698.

Life. There is one fole life, which is God; and all men are recipients of life from him. Div. Prov. 213. Art. 1954, 2021, 2536, 5847, 6467.

Life of man admitteth of no change after

death. New Feruf. 239.

Life. If a man's life had been in the love of evil, every truth which he had acquired from masters, preachings, or the Word, in this world, is taken away from him

him in the other world. Div. Prov.

Life. There can be no fuch thing as life in an individual, unconnected with the life of others. Arc. 687, 689.

Life appears to man as properly his own, and yet it is by influx from the Lord. Arc.

3742, 4320.

Life of every one, whether man, spirit, or angel, flows in solely from the Lord, and diffuses itself through the universal heaven, and even through hell; but the life which flows in is received by every one according to his prevailing principle. Arc. 2888.

Life. Life from the Lord flows in with the evil, and also with those who are in hell; but they change good into evil, and truth into the salse, and thus life into spiritual death; for such as man's nature is, such is his reception of life. Arc. 2706, 3743, 4417, 4319, 4320, 10196.

Light, in the scriptures, signifies the true of faith. Arc. 3395, 3485, 9548, 9684.

Light and beat in beaven.—See Heaven

and Hell, 126 to 140.

Light of infatuation arises from the confirmation of what is false. Persons in this situation are called owls and bats. Apoc. Kev. 566.

Light doth not exist in wisdom itself, but

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in the thought of the understanding, and thence in the speech. Div. Wifd. 95.

Light in the superior heavens is so bright, that it cannot be described, not even by the whiteness of snow; in a word, that light exceeds the sun's meridian light upon earth. Div. Wisd. 182.

Light without shade would not appear light, as what is perfect would not appear such without imperfection, for there would be nothing from which it could appear.

Hier. Key.

Lights, the truths appertaining to faith.

Arc. 3222.

Lightnings, thunderings, and voices, fignify illumination, perception, and instruction. Apoc. Rev. 236, 615, 472.

Likeness signifies love to the Lord, and image neighbourly love or charity. arc.

50, 51, 1013.

Likeness of God. The celestial man is a likeness of God, and the spiritual man

an image. Arc. 403.

Likeness of God. Man is a likeness of God, from a perception that those things which are from God are in him as his own; but in the degree that from that likeness he becomes an image of God, he acknowledges that love and wisdom, or goodness and truth, are not in him of himself, but only in and from God. Conj. Love, 132.

T 2 Likeness

Likeness of God, is to believe goodness and truth to be as of ourselves, but of and from the Lord, without which there could be no conjunction with the Lord.

Lion, in a good sense, signifies divine truth in power. Apoc. Rev. 241, 471, 574.

Lion, in a bad fense, signifies the salse principle destroying the truths of the Word. Apoc. Rev. 573.

Lion, the Lord as to his humanity, or the power of his divine truth: hence he is called the lion of the tribe of Judah.

Lip fignifies doctrine. Arc. 1284 10

1288, 1314.

Literal sense of the Word is written for the most part agreeable to appearances.

Arc. 1838.

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Literal sense of the Word is the basis, the continent, and the sirmament, of it's spiritual and celestial sense. Theol. 210 to 213.

Literal sense of the Word is adapted to the understandings of the simple. Arc. 2533,

9049. 9063, 9086, 8783.

Little one, innocence or charity.

Locusts signify falses in extremes, which consume the truths and goods of the church in man. Apoc. Kev. 424, 430.

Loins fignify conjugial love. Arc. 3021,

most bu

4280, 4462, 5050, 5051, 5052.

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Look not back behind thee, means that Lot, who represented the good of charity, should not have respect to doctrinals. Arc. 2414.

Lord of bosts, the Lord with respect to

his humanity. Jer. li. 19 to 23.

Lord. To the Lord there were two states; the first, when he was the divine true, and from it fought against the hells, and subdued them; the other, when he was made the divine good, by union with the very or essential divine in himself. Arc. 7892, 8495, 10357, 10360, 10362, 10365, 10372.

Lord. The Lord's union with the Father was not like an union between two persons, but like that which subsistent between soul and body. Arc. 3737, 10824.

Lord. The Lord coming forth from the Father, and returning to the Father, means the humanity proceeding from the divinity, and the union or glorification of the humanity. Arc. 3194, 3210.

Lord. The Lord spoke, at the same time, in heaven and on earth, in the pre-sence of men and of angels. Arc. 2533,

4807, 9049, 9063, 9086.

1530.3

Lord. The Lord is not applied to when application is made to the Father; but the Father is applied to when application is made to the Lord; for who applies to a man's

man's foul, that he may have access to his body? Apoc. Rev. 341.

Lord. The Lord was instructed like any other man. Arc. 1457, 1461, 2523,

3030.

Lord. So far as the Lord was united with the Father, so far he conversed as with himself; but at other times he conversed with the Father as with a person distinct from himself. Arc. 1745, 1999, 7058.

Lord. The Lord operateth of himself from the Father, and not vice verfa. Theol.

153, 154. cite doing e'brod siff

Lord. How it is to be understood concerning the Lord, that he was fent by the Father. Arc. 2397, 6831, 10561.

Lord. The Lord was in two states when in the world, viz. a state of humiliation, and a state of glorification. Arc. 2288.

Lord. The Lord's power is meant by fitting at the right hand of Jehovah. Arc. 3387, 4592, 8281, 9133, 10019.

Lord. The Lord, with respect to his divine humanity, is called the Son of God; and the Son of Man, with respect to the

Word. Dott. Lord, 19 10 28.

Lord. The Lord made his humanity divine, by virtue of the divinity in himfelf; and thus he became one with the Father. Doll. Lord, 29 to 36.

Lord

Lord is called little one, or little child, because he is essential innocence and essential love.

Lord. The Lord came into the world not to fave the celestial, but the spiritual church, or man of the church; that is the meaning of the words in Matt. ix. 12, 13. and also in John x. 16. Arc. 2661.

Lord. The Lord was pleased to put on the human (principle) in order that he might fight with the hells, inasmuch as there can be no combat with the hells from the divine (principle); therefore he was pleased to put on the human principle as another man, to be an infant as another infant, to grow up into sciences and knowledges. Arc. 2523.

Lord's fecond coming is not a coming in person, but in the Word, which is from him, and is himself. Theol. 776 to 778.

Lord's Supper. - See Arc. 210 to 214.

Lord's prayer. Critical remarks on the original of the Lord's prayer. Mag. Kn. vol. ii. p. 411 to 421.

Word, and revelation of it. Arc. 3900, 4060. Heaven and Hell, 1.

Lord's-day, a spiritual state from divine influx. Apoc. Rev. 36.

Lord's bumanity. Several fecrets con-

manity. Arc. 10057.

Lot fignifies the good of charity. Arc.

2324, 2351, 2371, 2399, 2411.

Lot means truth fenfual. Arc. 1431,

1434, 1547, 1583, 1584.

Lot, when he was with Abraham, reprefented the Lord's fenfual principle, confequently his external man. Arc. 2324, 1428, 1434, 1547.

Love constituteth the very essence of

man's life. New Jerus. 54.

Love. Scarce any one knoweth what

love is. Conj. Love, 34.

Love of the fex is a love directed to feveral, and contracted with several of the sex; whereas conjugial love is only directed to one, and contracted with one of the sex. Conj. Love, 48.

Love. Of felf-love, and the love of the

world in particular.—See Theol. 400.

Love and wisdom, a substance. Div.

Wild. 40 10 43.

Love alone unites fouls together, and forms an heavenly fociety; but hatred feparates fouls, and gives rife to an infernal fociety. Hier. Key.

Love to the Lord is a likeness of him, and charity to our neighbour is an image of him.

Arc. 3324.

amples

Love .-

Love. Every love follows man after death, because it is the esse of his life; and the ruling love, which is the head of the rest, remains with him to eternity, and together with it the subordinate loves. Conj. Love, 45 to 48.

Love. The reigning love is the man.

Arc. 6872, 10176, 10284.

Love. There are three universal loves; the love of heaven, the love of the world, and the love of self. Theol. 394, 395, 403, 404, 405.

Love of power and dominion never dies, but remaineth in every man when he cometh into another world. New Jerus.

73.

Love of the world consisteth in a desire of appropriating to ourselves the things of others. New Jerus. 76.

Love and wisdom in God make one. Theol.

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Love. The essence of love is to love others out of, or without itself, to desire to be one with them, and to make them happy from itself. Theol. 43 to 47.

Love of dominion in one of the married parties over the other, banishes true con-

jugial love. Heaven and Hell, 380. And

Love. The ruling love of a man enters into the whole of his life. Arc. 8067, 8853, 10110, 10284.

Love.

Love. As is the governing love, such is the man. Arc. 918, 1040, \$857, 8858.

Love without wisdom cannot do any thing, neither wisdom without love. Div.

Prov. 3, 10, 14.

Loves. They who are in the loves of self and of the world, turn their backs to the Lord. Heaven and Hell, 153. Arc. 10130, 10189, 10702.

Lowing of the kine fignifies the difficult conversion of the concupifcences of evil in the natural man into good affections. Div.

Prov. 326.

Lucifer fignifies self-love profaning holy things. Arc. 3387. Div. Prov. 257. Conj. Love, 269.

Lud, (Gen. x. 22.) the knowledges of

truth. Arc. 1223.

Lukewarm. They who are lukewarm are neither in heaven nor hell, but in a place separate, deprived of human life, where there are nothing but mere phantasies. Apoc. Rev. 204. Div. Prov. 226 to 228, 231.

Luther, Melan Elbon, and Calvin, in the spiritual world.—See Theol. 796 to 798.

Luther and Melan&thon taught, that in Christ Man is God, and God is Man, which is agreeable to the facred scriptures; but Calvin denied this, and merely af-

firmed

firmed that Christ is only God and Man. Theol. 137.

Lust of seducing innocencies.—See Conj. Love, 513, 514.

a male, and a female a female, " Con

Male and jemale. In neaven a male is

the materime principle love is inmost, and it's covering is will man; whiteas in the

Large terretty park . Asset but bush ence between the two principles is this the

peneriple the wildom of the mad MAGICAL arts are profane abuses of the divine order. Heaven and Hell, 508. and at sham of and the good to mobile

Magi, footh fayers, or jugglers, fuch as studied natural magic, whereby nothing of what was divine could be foretold, but only what was contrary to the divine principle: this is magic. Arc. 3698.

Mahometan religion had it's origin in the

divine providence. Div. Prov. 255.

Mabometans. The Mahometans acknowledge Jesus Christ to be the Son of God, and a grand prophet, but not that the Father and he are one. Conj. Love, 341. 342.

Mahometans. Concerning the Mahometans in the spiritual world. Theol.

828 to 834.

TO SEE

Make.

Make. To make man denotes his becoming celestial. Arc. 472.

Male is truth, female is good. Arc. 669,

672.

Male and female. In heaven a male is a male, and a female a female. Conj. Love,

32, 33-

Male and female. The effential difference between the two principles is this: in the masculine principle love is inmost, and it's covering is wisdom; whereas in the female principle the wisdom of the male is inmost, and it's covering is the love thence derived; so that the male is the wisdom of love, and the female is the love of that wisdom. Conj. Love, 32, 33.

Mammon of unrighteousness, in the spiritual sense, means the knowledge of things

good and true. Div. Prov. 250.

Man fignifies truth, and wife good; but

busband signifies good, and wife truth.

Man and beast. The difference between man and beast is this; man receiveth light and heat, that is, wisdom and love, immediately from the Lord; but a beast receiveth light and heat through heaven or hell. Theol. 473.

Man-angel is one who is in the affection of good, but a man-devil is one in the affect-

tion of evil. Div. Prov. 69.

WIN.

Man

Man after death is in a perfect human

form. Heaven and Hell, 453 to 460.

Man after death retains every sense which he had in this world, and leaves nothing behind him but his terrestrial body. Heaven and Hell, 461 to 469.

Man, from head to foot, or from the first principles in the head to the ultimates in the body, is such as his love is, in the other

world. Div. Wifd. 369.

Man, from his birth, loves nothing but himself and the world. Div. Wisd. 419.

Man cannot be in evil and in good at the same time, because no one can serve two masters at the same time. Div. Wifd. 426.

Man fignifies understanding; Eve is a name fignifying life, which hath relation

folely to love. Arc. 476.

Man was created that he may act what he acts, whether good or evil, from a free principle. Conj. Love, 438.

Man was created a form of divine or-

der. Theol. 65.

Man (vir) fignifies rational truth; and also, in an opposite sense, the salse principle. Arc. 265, 749, 1007, 2362.

Man is not capable of being regenerated

but in adult age. Arc. 2636.

Man. In order to man's being man, his will

will and understanding should act in unity.

Arc. 3623, 4832, 5969, 9300.

Man is what his love is, and not what his understanding is; inasmuch as the love easily draws over the understanding to it's side, and enslaves it. Conj. Love, 269.

Man is not visible to spirits, nor spirits

visible to man. Arc. 5885, 1880.

Man has two memories, the exterior and interior. Arc. 2469 to 2494. Heaven and Hell 463.

Man. In man are conjoined the spiritual and natural worlds. Heaven and Hell,

314. Arc. 6057.

Man. With every man there are at least two spirits and two angels. Arc. 50.

Man. Every man is a spirit as to the inner man. Heaven and Hell, 432 to 444.

Man's ruling love, or will, continues after death to be his essential life. Heaven and Hell, 479.

Man's condition after death is according to his past life here. Heaven and Hell, 470

10 484.

Manasses signifies the voluntary principle of the church, or willingness to serve,

and action. Apoc. Rev. 355.

Manger, spiritual instruction for the understanding; for a horse that seedeth therein signifies the understanding. Apoc. Rev. 255.

Manna

Manna signifies the Lord's divine human

principle. Arc. 2838.

Manna. The Lord himself, in a supreme sense, is the hidden manna: it also means hidden wisdom. Apoc. Rev. 120.

Mansions, the two parts of man, which are the will and understanding. Gen.

vi. 14.

Mansions inhabited by the angels are not built by them, as we build our's, but are the gift of the Lord to them. Heaven and Hell, 154 to 160, 190.

Many respects truth, and great respects

goodness.

Mark on the right hand, and on their foreheads, fignifies that no one is acknowledged to be a reformed christian, unless he receives the doctrine that faith is the only medium of falvation; or that faith, without the works of the law, justifieth and saveth. Apoc. Rev. 605, 606, 607.

Marriage ceremony. On earth it is expedient that a priest be present, and minister at the mariage ceremony, but not so

in heaven. Conj. Love, 21.

Marriage-bouse, heaven and the church.

Heaven and Hell, 180.

Marriage of the Lord and his church, and the marriage of goodness and truth, is in every part of the Word. Theol. 248 to 253.

J 2 Marriage.

Marriage. The heavenly marriage is not between a good and a truth of one and the same degree; but between a good of an inferior degree, and a truth of a superior. Arc. 3952.

Marriage. For the ceremony of a marriage in heaven, see Conj. Love, 19 to 26.

Theol. 746 to 752.

Marriage covenant.—See Conj. Love, 276, and the Translator's Note on that Number; fee also his Note on 308.

Marriage, in heaven, is the conjunction of two in unity of mind. Heaven and Hell,

367.

Marriage. Concerning the change of the state of life which takes place with men and women by marriage. Conj. Love, 184 10 206.

Marriage. The flate of marriage is to be preferred to a flate of celibacy. Conj.

Love, n. 156, p. 156.

Marriage. Man ought to court and intreat the woman concerning marriage with him, and not the woman the man. Conj.

Love, 297.

Marriage. Throughout the universal heaven and world, and in all the particulars thereof, there exists a resemblance of marriage. Arc. 54, 718, 740, 917, 1432, 2173, 2516, 5194.

Marriages.

Marriages. How they are considered in the heavens, and concerning adulteries.

Arc. 2727 to 2759.

Marriages. There are infernal marriages in the world between conjugial partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends. Conj. Love, 292.

Marriages. For the explanation of the Lord's words in Luke xx. 27 to 38. where he fays, "In heaven they neither marry "nor are given in marriage," see Conj.

Love, 41.

Marriages, on the earths, are derived from the marriages of good and truth.

Conj. Love, 116 to 131, 339.

Marriages. Concerning the divine providence with respect to marriages, see Conj. Love, 316.

Marriages. Concerning iterated mar-

riages, fee Conj. Love, 317 to 325.

Married partners. The state of married partners after death. Conj. Love, 45 to 54.

Married persons commonly meet after

death. Conj. Love, 47 10 52.

Mars. The spirits of Mars are amongst the best of all spirits who come from the earths of this solar system, being mostly celestial men. They account it wicked to speak one thing and mean another, nor can they in any case play the hypocrite. They

banish from amongst them those who incline to evil thoughts. They worship the only Lord; and he appears to them at times.

Martyr. By martyr is fignified confeffion of the truth, the same as by witness.

Apoc. Rev. 6, 16, 103, 112.

Masora is a work on the Bible, performed by several learned rabbins, or Jewish doctors, to secure it from any alterations which might otherwise happen. Mag. Kn. p. 411 to 414.

Material does not flow into what is spiritual, but what is spiritual flows into what

is material. Apoc. Rev. 611.

Measure, the quality of a thing with respect to good and truth. Arc. 3104, 9603.

Measuring is to know the quality of a

thing. Apoc. Rev. 486, 904.

Measures and weights, in the Word, signify the estimation of goodness and truth. Apoc. Rev. 313, 315.

Meat-offerings. What they fignified in particular. Arc. 7978, 9992, 9993, 9994,

10079.

Meat and drink ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine; wherefore the one seeks and desires the the other. Meat and bread, in the Word, in a spiritual sense, correspond to good; and water and wine to truth. Dost. Life, 40.

Median, those who are principled in the

false. Arc. 3762.

Mediation, intercession, and advocateship, are predicated of the divine humanity of the Lord; because the humanity is the medium of conjunction with the divinity, just as the body of a man is the medium whereby his soul may be approached. This is the true sense in which the Lord is called a mediator. Mag. Kn. vol. i. p. 262 to 265. vol. ii. p. 179, 180.

Melanathon. Concerning Melanathon in

the spiritual world, see Theol. 797.

Melchizedek signifies the celestial things of the interior man with the Lord. Arc.

1724 10 1729.

Melchizedek, a priest and king in one person, represented the divine humanity of the Lord, both with respect to good and truth.

Memorable relations, found in the holy Word, similar to the memorable relations

of Swedenborg. Conj. Love, 26.

Memory. Man has two memories; an interior and an exterior memory, or a natural and spiritual memory. Arc. 2469 to 2492.

Memory. Man's interior memory is his book

book of life. Arc. 2474, 9386, 9841,

10505.

Memory. The external memory is not opened after death, except at the Lord's good pleasure. Earths in Univ. 160.

Memory. Concerning the memory of man remaining after death, see Arc. 2469 to

2494.

Memory. Spirits and angels speak from their interior memory. Arc. 2472, 2476, 2490, 2493. Heaven and Hell, 463.

Memory. The language of this world belongs to the exterior memory. Heaven

and Hell, 463. Arc. 2472, 2476.

Men are men only so far as they receive a divine nature from the Lord, who is alone man in the divine sense of the word. Arc. 1894.

Men by nature are born to all kinds of evil, so that as to their proper selves they are nothing but evil. Arc. 210, 215, 731, 874, 875, 876, 10284, 10286, 10731.

Men, the understanding of truth. Arc.

158, 265, 749, 915, 1007, 9007.

Men of the church. When they from internal became external, and began to make worship consist in name only, then they no longer acknowledged one God, but several Gods. Arc. 2724.

Men. The three men which appeared to Abraham (Gen. xviii. 2.) fignified the

essential

effential divine, the divine human, and the holy proceeding. Arc. 2149, 2156.

Men-servants, and maid-servants, denote natural and rational truths, with the affections thereof. Arc. 2567.

Mercy is from love. Arc. 3063.

Mercy. No one is appointed for heaven by an immediate act of mercy. Heaven and Hell, 521 to 527.

Merchandizing and trading is to procure

spiritual riches. Apoc. Rev. 759.

Merchants fignify those who have the knowledges of good and truth. Arc.

2967.

Mercury. The inhabitants are intellectual, and are defirous of knowing every thing; in consequence of which, they are permitted, in another life, to wander about searching for knowledge; but not so much to reduce knowledge to use, as only to know things.

Merit belongs only to the Lord. Arc.

9715.

Merit and righteousness of the Lord. Arc. 9486, 9986.

Merit. What merit is may be fully

feen in New Ferus. 150 to 157.

Merit. They who place merit in their works, appear to themselves, in another life, as cutting of wood. Arc. 1110, 4943, 8740, 2784, 2812, 9472.

Mesba

Mesha (Gen. x. 30.) fignifies truth. Arc. 1248.

Messiab, divine truth. Arc. 3008.

Metaphor, or figure. The difference between that and correspondence, may be feen in R. Hindmarsh's Defence of the New Church, in Answer to Dr. Priestley, p. 282.

Mice, in I Sam. v. 6. fignify the devastation of the church by falfifications of truth; therefore fince gold corresponds to good, the golden mice, mentioned in the fame passage, signified the vastation of the church removed by good. Div. Prov. 326.

Michael fignifies those who acknowledge the humanity of the Lord to be divine, and who live according to his command-

ments. White Horfe, p. 70.

Michael, Gabriel, and Raphael, fignify mi-

nistries in heaven. Apoc. Rev. 548.

Michaels. By Michaels are meant the men of the new church; and by Michael, fuch of them as are endued with wisdom; and by his angels, the rest of them. Apoc. Rev. 224, 564.

Microcosm. By the ancients man was called a microcosm, or little world. Arc.

4523, 4524, 9706, 10156, 10472.

Mighty men, felf-love. Jer. li. 30.

Mileab and Nabor fignify the origin of the affection of truth. Arc. 3078.

Milk

Milk of the flock is the celestial-spiritual principle of the rational. Arc. 2184.

Milk, as containing fat in it, fignifies the celestial spiritual, or truth grounded in good, or faith grounded in love or charity.

Arc. 2184, 2643.

Mill. By grinding at the mill, in a good fense, is meant examination and confirmation of spiritual truth; but in a bad sense, by mill is signified the search after and confirmation of what is false. Apoc. Rev. 794, 484.

Mind. Although the mind appears to be in the head, yet it is also actually in the whole body. Conj. Love, 178, 260.

Mind. It is contrary to the laws of the other world to have a divided mind. Arc.

8250.

Mind. The faculties of the will and of the understanding are so created, that they may be one; and when they are one, they

are called mind. Doll. Life, 43.

Mind. Man hath a natural and spiritual mind: man is also distinguished from a mere animal by this, that he hath a spiritual mind, whereby he hath a capacity of being in heaven during his abode in the world; it is likewise by virtue of this mind that man liveth after death. Dost. Life, 86.

Minister is predicated of good, and ser-

vant of truth. Apoc. Rev. 128.

Miracles.

Miracles. All the miracles wrought by the Lord, and in Egypt, were divine. This is an arcanum. Arc. 2383.

Miracles and figns reform no man, because they force. Div. Prov. 129, 130.

Miracles. Many miracles were wrought in consequence of the Lord's presence in his ten words, which are the commandments of the decalogue. Dott. Life, 55, 56.

Miserable. Who are meant by the mi-

scrable, may be seen in Arc. 2129.

Mizraim fignifies the fame as Egypt.

Arc. 1165.

Moab fignifies natural good. Arc. 3322. Moab and Ammon, those with whom good is adulterated, and truth falsified. Arc. 2467, 2468.

Momentaneous falvation, from immediate mercy, is the fiery flying serpent in the church. Isaiah xiv. 29. Div. Prov. 340.

Month has respect to the state of truth

in man. Apoc. Rev. 22, 935.

Month. What month fignifies in the Word, see Arc. 3814.

Moon. The moon fignifies faith. Arc.

709.

Moon fignifies the Lord in reference to faith, and thence faith in the Lord. Arc. 1529, 1530, 4996, 7083. Heaven and Hell, 1.

Moon.

Moon. "Until the moon is not," (Ps. 72.) is an expression to signify that faith

should become love. Arc. 337.

Moon. The fize of the men of the moon is about the fize of children feven years of age, but more robust. They do not speak from the lungs, like the inhabitants of other earths, but from the abdomen; by reason that the moon is not encompassed with an atmosphere, like that of other earths.

Moriab, a place or state of temptation.

Arc. 2775.

Morning, or spring, the first state of the

church. Div. Wifd. 73.

Morning star. By stars are signified knowledges of good and truth; and by morning, the coming of the Lord. Apoc. Rev. 51, 145, 151.

Morning, in the Word, fignifies the first and most intense degree of love. Heaven and Hell, 155. Arc. 7216, 8426, 8427,

10114.

Moses. The song of Moses signifies confession, grounded in a life conformable to the precepts of the law, which is the decalogue; and the song of the Lamb, confession grounded in faith respecting the divinity of the Lord's humanity. Apoc. Rev. 662, 269, 291, 595.

Most

Most ancient church .- See the article

Mother fignifies the kingdom of the Lord, the church, and the divine true. Arc. 289, 2691, 2717, 3703, 5580, 8897.

Mountain fignifies the celeftial principle

of the Lord.

Mountains of Ararat fignify light. Arc.

850, 854, 855.

Mountains. To escape to the mountains fignifies to the good of love and

charity. Arc. 2414.

Mountains. On the mountains dwell the angels who excel in the good of love; on the hills, those that excel in charity, or love of their neighbour; on the rocks, those that walk in faith. Arc. 10438.

Mountains, in scripture, fignify the good of love. Arc. 793, 4210, 10438, 10608.

Mouth fignifies speech, preaching, and doctrine. Apoc. Rev. 453, 624.

Mouth, in a spiritual sense, means thought. Div. Prov. 80.

Mule, rational truth; and a she-mule, the affection of rational truth. Arc. 2781.

Multiplied is predicated of truths; and to be fruitful is predicated of goodnesses. Arc. 1014 to 1018.

Murders. There are three kinds of murders which lie concealed inwardly with

with man from his birth. Murders, in a natural sense, are enmities, hatreds, and revenges, of every kind. By murders, in a spiritual sense, are meant all the methods of killing and destroying the souls of men; and by murders, in a supreme sense, is meant to hate the Lord. Dost. Life, 67, 68, 69.

Murders, adulteries, thefts, false witness of every kind, with the concupiscences prompting thereto, are evils which ought to be shunned

as fins. Dott. Life, 62 to 91.

Mustard secd, (a grain of) in Matt. xiii. 31,32. is man's goodness before he is made spiritual; which is the least of all feeds, because he thinks to do good of himself, and what is of himself is nothing but evil; yet whereas he is in a state of regeneration, there is fomething of good in him, but it is the least of all goodness: at length, however, as faith is joined with love, it groweth larger, and becomes an herb; and laftly, when the conjunction is perfected, it becomes a tree; and then the birds of the air, which in this paffage fignify truths, and things intellectual, build their nefts in it's branches, which fignify things fcientific. Arc. 55.

Mutual love, fuch as prevails in heaven, is not like conjugial love: the latter con-

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fists in desiring to be in the life of another as one, but the former consists in wishing better to another than to itself, such as is the love of parents towards their children. Arc. 2738.

Myriads. There are myriads of myriads who enter the spiritual world every year, and will do so to eternity. Div. Prov. 63.

Myriads (Rev. v.) is predicated of truths.

Apoc. Rev. 287.

N.

NAHOR (Gen. xi. 22.) fignifies worfhip verging towards idolatrous worfhip. Arc. 1351.

Naked. Who are meant by the naked.

Arc. 1073, 5433, 9960.

Naked, and not ashamed, fignifies inno-

cence. Arc. 163, 164.

Nakedness, in the Word, signifies disgrace and evil, and is predicated of a perverted church. Ezek. xvi. 7, 22. Rev. iii. 18. Arc. 213, 214, 215, 295.

Nakedness, in the Word, is predicated of good and evils. Apoc. Rev. 747, 213, 706.

Name

Name of God fometimes means the all of worship, or the all of love and charity.

Arc. 2724.

Netwerk

Name of Jebovah. By the name of Jehovah is understood all the quality by which God is worshipped; for God is in his own quality, and is his own quality. His effence is the divine love; his quality is the divine true thence proceeding, united to the divine good. Now inasmuch as his quality is multiple, for it containeth all things which are from him, therefore he hath many names, and each name involveth: and expresseth his quality in genus and fpecies; for he is called, besides other names, Jehovah, Jehovah Zebaoth, Lord, Lord Jehovih, God, the Mcsiah or Christ, Jesus, the Saviour, the Redeemer, the Creator, the Former, the Maker, the King, and the Holy of Ifrael, the Rock and the Stone of Ifrael, Schiloh, Schaddai, David, the Prophet, the Son of God, and Son of Man. All these names are names of the one God, who is the Lord; but still, where they are severally predicated in the Word, they fignify fome universal attribute, or divine quality, distinct from other divine attributes or qualities. In like manner, where it is faid, the Father, the Son, and the Holy Spirit, they are not three who X 3 are:

are understood, but the one God; or three divine (beings), but one; and this trine, which is one, is the Lord.—See what Swedenborg fays on the Second Commandment in Apoc. Exp.

Name of Jebovab is his divine huma-

nity.

Names fignify things, and never perfons, until Eber is mentioned, in Gen. xi. Arc. 470.

Name fignifies the effence of a thing.

Arc. 144, 145.

Name. It was an ancient custom, when an infant was born, to give it a name fignificative of a state, and that the state should then also be described, as when Cain was born to Adam and Eve. Gen. iv. 1. Arc. 2643.

Names, in the first chapters of Genesis,

mean churches. Arc. 1114.

Naphtali. By Naphtali, in a supreme fense, is fignified the proper power of the Lord's divine humanity; and in a spiritual sense, temptation and victory; and in a natural fense, reluctation or struggle on the part of the natural man. Apoc. Rev. 354.

Nation, in a good fense, means good;

but in an opposite sense, evil.

Nativity, the spiritual principle of love.

Arc. 1145, 1255.

Natural

Natural man. The natural man, separated from the spiritual man, is a man only as to his understanding, but not as to his will; consequently but half a man. Conj. Love, 432.

Natural man. The difference between the natural man and the spiritual man.

Conj. Love, 426.

Natural man. When the natural man is regenerate, then the whole man is rege-

nerate. Arc. 7442, 7443.

Natural principle. The natural principle of man, from his nativity, is defiled, and full fraught with evils; but his fpiritual principle is not fo, because the birth of this principle is from the Lord. Conj. Love, 146.

Natural good. Some are born in a kind of natural good, but that is not real good; and the same is not accepted in heaven, unless it be made spiritual. Arc. 2463, 3304, 3408, 3469, 3470, 3508, 3518,

7761.

Nature contributes nothing at all to the productions of vegetables and animals, but only that which flows from the spiritual world into the natural. Div. Wifd. 344.

Nature is the recipient of love and wifdom, whereby they may produce their effects of uses. Conj. Lave, 380.

monw jolqinanq svinegon on in Nature

Nature is from God, not from eternity.

Conj. Love, 328.

Nature. All and every particular in nature exists and subfifts continually from what is divine; and that by means of, or through the spiritual world. Arc. 775, 8211, 5013. The base ment language and

Nature. All nature is a reprefentative theatre of the spiritual world, that is, of heaven. Arc. 2758, 2999, 3000, 4939,

8848, 9280.

Nature. From the light of nature, without the Word, nothing can be known about the Lord, about heaven and hell, or about the life of man after death. Arc. 8944, 10318, 10319, 10320.

Nazarite represents the celestial man.

Arc. 2342.

Nebuchadnezzar's image. - See Arc. 2162. Needy, in the Word, fignifies one who

is not in goods. Apoc. Rev. 95.

Negative. There is a doubtful negative, and a doubtful affirmative; the former takes place with bad men, and the latter with fome good men. Arc. 2568.

Negative principle. So long as this prevails, doubts concerning life being received by influx from the Lord cannot be

removed. Arc. 6479.

Negative principle. In another life, they who are in the negative principle, when they

they think of spiritual things, are as it were drunken. Arc. 1072, 196, 4760, 8629.

Neighbour. In the highest sense, the Lord is our neighbour. Arc. 2425, 3419,

6823, 8123.

Neighbour. The term neighbour extends itself to every man, and every society of people, our country, the church, and, in an universal sense, to the kingdom of the Lord; and the term neighbour implies their good which we ought to regard. Arc. 6818 10 6824, 8123.

Neighbour. To love our neighbour does not confist in the love of his person, but to love that in him which is the ground of his being, consequently goodness and truth.

Arc. 5025, 10336.

Nettles, the vastation of good.

New things. Of the new things revealed by the Lord, see Conj. Love, 532.

New church. The new church is the crown of all churches. Theol. 786 to 790.

New Jerusalem means a new church.

DoEt. Lord, 62 to the end.

New beaven. In the new heaven the Lord is called Father. Apoc. Rev. 613.

New beaven and new earth, and what is meant by the New Jerusalem. New Jerus. 1 10 7,

New

New wine is the divine truth of the New Testament, and of the new church; old wine is the divine truth of the Old Tes-

tament, and of the old church.

New fong. To fing a new fong, is to confess out of joy of heart, and out of affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth.

Apoc. Rev. 279, 615, 662.

News from earth to the angelic heaven. Theol. 846 to 851. Conj. Love, 532 to 535.

Nicolaitans are they who make works

meritorious. Apac. Rev. 86.

Night, a dark flate. Arc. 3693.

Night, or winter, the end of the church.

Div. Wifd. 73.

Night fignifies a state void of love and faith. Arc. 221, 709, 2353, 6000, 6110, 7870, 7947.

Nimrod, those who made external worship external. Arc. 1173, 1175 to 1179.

Nine, conjunction.

Nineveb fignifies the falses of doctrinals.

Arc. 1188.

Noab was not the ancient church, but, as it were, the parent or feed of that church. Arc. 788.

Noah fignifies the ancient church. Arc.

528 10 535.

Noah. There never existed such persons

as Noah, Shem, Ham, Japheth, and Canaan. Arc. 1238.

Nod, land of, the abode of goodness and

truth.

Noon, or summer, the full state of the church. Div. Wifd. 73.

Noon, wisdom in it's most luminous state.

Heaven and Hell, 155 to 158.

Nose, or nostrils, perception. Arc. 3577, 4624, 10292.

Novitiate spirits are men newly deceased.

Conj. Love, 461. Apoc. Rev. 153.

North, those who are in obscurity as to

truth. Arc. 3708.

Numbering, in a spiritual sense, fignishes to know the nature and quality of any thing. Apoc. Rev. 364.

Numbers, in the Word, signify things.

Numbers, in the Word, fignify things. Arc. 482, 487, 647, 575, 648, 755, 813,

9659, 10217.

Nuptials are to be celebrated with festivity. Conj. Love, 309.

Nuptials in heaven .- See Conj. Love, 1

to 26.

Nuptials and betrothings. Conj. Love, 295 to 314.

Nurse, a state of innocence. Arc. 3183.

Oskar, When the celeftial angels attend

sar alcaboon to standa with to

AK-GROVE fignifies perception. Arc. 1442, 1443, 1616.

Oak-groves of Mamre fignify the quality of perception. Arc. 2142, 1616.

Oath, or swearing, is confirmation. Arc.

3459. Oath is conjunction. Arc. 2720, 2723. Oath, a covenant. Arc. 1996, 2003,

2021, 2037, 2723.

Oaths. After the representative rites of the church were abolished, oaths, as used in covenants, were also abolished by the

Lord. Apoc. Rev. 474.

Obsession. When the body only is under the power of evil spirits, it is called obseffion. Such obsessions are no longer known among us. Heaven and Hell, 257. Arc. 1983, 2752, 5990.

Odour of rest, when spoken of Jehovah, fignifies perception of peace. Heaven and

Hell, 117. Arc. 925, 10054.

Odour. When the celestial angels attend the dead body of a deceased person, who is

to be raised as to the spirit, the odour of the dead body is changed into an aromatic odour; on perceiving which the evil spirits dare not approach. Arc. 1518.

Odours correspond with spheres. Arc.

1514.

Offerings fignify worship.

Oil, the holy principle of good. Arc.

3728. Conj. Love, 44.

Old church is come to it's end.—See Swedenborg's Preface to the Doctrine of the Lord.

Old church, all the churches before the last judgment, which took place in the spiritual world in the year 1757.

Old men denote confirmed truths, and old women confirmed goodnesses. Arc.

2348.

Old man, in the Word, fignifies a wife man, and in the abstract, wisdom. Heaven and Hell, 178. Arc. 3183, 6523, 5608.

Old age, the last time. Arc. 2198.

Old waste places mean the celestial things of faith. Arc. 613.

Olive-tree, a member of the celestial church. Rev. xi. 4. Zech. iv. 3, 11, 12.

Olive-leaf, plucked off, in the dove's mouth, fignifies some little of the truth of faith. Leaf is faith, and olive good of charity. Arc. 879 to 887.

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Olivet

Olivet (mount) fignifies the celestial church, or celestial good which is of love towards the Lord. Arc. 9277.

Omnipotence, omniscience, and omnipre-

sence of God. Theol. 49 10 74.

One bundred and forty-four fealed does not mean just so many, but all who are in truths of doctrine originating in the good of love from the Lord. Apoc. Rev. 348.

Opinions. There are false religious opinions which accord with good, and others which do not. Arc. 9258, 8318, 8051,

8149.

Opinions. False opinions, which are tempered by a principle of goodness, are accepted by the Lord, if they are the effect of ignorance, and be influenced by innocence and a good intention. Arc. 7887.

Opinions. False opinions respecting religion are not imputed to those who are in good, but to those who are in evil. Arc.

8051, 8149.

Opposites. All things have their opposites. Conj. Love, 425.

Order. The Lord is order itself. Arc.

1728, 1912, 16336, 10619.

Order confistesh in celestial things bearing rule over spiritual, and spiritual over natural, and natural over corporeal. Arc. 911.

Order.

Order. Divine truth from the Lord constitutes order, and divine good is the effence of it. Arc. 1728, 2258, 8700.

Order. Divine truths are the laws of

order. Arc. 2247, 7995.

Order. There is in heaven, and in the world, fuccessive order and simultaneous order. In successive order one thing follows another, from what is highest to what is lowest; but in simultaneous order one thing is next to another, from what is inmost to what is outmost. Sac. Scrip. 38, 65. Div. Wisd. 205 to 229. Conj. Love, 314.

Order. The security of a large as well as a small society depends on order. Conj.

Love, 283.

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Order. So far as man lives according to order, so far is he a man; but so far as he is not in such a life, so far doth he appear as a monster. Arc. 4839, 6605, 6626, 2592.

Ordinances are all things of the Word in general; precepts are the internal things thereof; flatutes the external things; and laws all things thereof in particular. Arc.

3382.

Organs, or parts, which are on the right fide of the human body, correspond to the good from which any truth proceeds; and those on the left to such kind of truth. Arc. 9495, 9604.

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Origin

Origin of evil. Man himself is the origin of evil; not that that origin was implanted in man by creation, but that he, by turning from God to himself, implanted it in himself. Conj. Love, 444. Div. Wifd. 264, 265.

Orphans, those who are in a state of in-

Owl, the falfification of truth.

Oxen, or calves, fignify the affections of the natural mind. Arc. 2180, 2566, 10407.

P.

PAIRS of bands, eyes, ears, &c. &c. have relation to the will and understanding, or to good and truth; the right to the will, or to good; the left to the understanding, or to truth. Conj. Love, 316.

Palms fignify divine truths in ultimates.

Apoc. Rev. 367.

Paper. Of a paper let down from heaven to the earth, on which was written, "The marriage of good and truth." Conj. Love, 115.

Papists. Concerning the Papists in the

spiritual world, see Theol. 817 to 821.

Paradise

Paradise of God is the truth of wisdom and of faith. Apoc. Rev. 90.

Paradifiacal Scenery, and bubitations of the

angels. Arc. 1619 to 1633.

Paradifiacal things appear magnificent in another world. Art. 1122, 1622, 2296, 4528, 4529.

Paran (mount), a state of illumination from the Lord's divine human principle.

Arc. 2711, 2714.

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Parents and their children meet in another life, and are conjoined, and cohere as bundles of rods tied close together. Conj. Love, 406 to 408.

Parmes fignifies the state and place in which John could be illuminated. Rev.

i. 9. Apoc. Rev. 34.

Passion of the cross. Contradictions are included in the received faith, that the Lord, by the passion of the cross, reconciled the human race to the Father. Arc. 10659.

Peace, the union of the divinity with the humanity in the person of the Lord, and his conjunction with heaven and the church.

Heaven and Hell, 295.

Peace, in the highest sense, means the Lord, and in the inward sense, heaven. Heaven and Hell, 286. Arc. 3789, 4681, 8722.

Peace signifies all things in their complex or aggregate which come from the Y 3 Lord Lord, and all things of heaven and the church; it is charity with our neighbour, spiritual security from hell, consequently internal tranquillity. Apoc. Rev. 306.

Peleg, (Gen. xi. 16.) being mentioned as the fon of Eber, represents the external

worship of that church. Arc. 1345.

Peleg, (Gen. x. 25.) the internal worship of the ancient church called Eber. Arc. 1240.

People, in a good sense, have relation to

truth, and in a bad fense to falses.

Perception. They who are in the Lord's celestial kingdom are endowed with perception; but they who are in the spiritual kingdom have not perception, but conscience in it's place. Arc. 805, 2144, 2155, 8081.

Perception arises from conjunction of the things appertaining to the external man, with the celestial things appertaining

to the internal man. Arc. 1615.

Perception and conscience. The difference between perception and conscience may be seen in Arc. 104, 125, 371, 483, 1387.

Perception is a faculty of feeing what is true and good by an influx from the Lord.

Arc. 202, 895, 7680, 9128.

Perfect. A man can never be fo far regenerated as that he may be called perfect.

Arc. 894, 5122, 6648.

Perfection

Perfection. We have no idea of perfection without imperfection, nor of truth without falfity. Hier. Key.

Pergamos, (the church of, Rev. ii.) those who place the all of the church in good works, and not any thing in truths of doctrine. Arc. 107.

Permission is the toleration of divine providence, which leaveth men to their own liberty to think and to will. New Ferus.

272.

Permission. To leave man, from his state of free agency, to think and will evil, and to do it so far as the laws do not prevent. him, is to permit. Arc. 10778, 141 to 149.

Permiffion. Evils and falses are under government by the laws of permission: from the Lord, and they are permitted for the fake of order. Arc. 7877, 8700,

10778.

Permission. The permission of evil from the Lord is not as a matter of his willing, but as his not willing; but the necessity of the end requires it. Arc. 7877.

Persuasion of what is false. They who are in a strong persuasion of what is salse, close up the rational of those whom they approach in the other life, and as it were suffocate them. Arc. 3895, 5128.

Persuasive

Persuasive principle of faith .- See Arc.

2682, 2689.

Peter represents faith, James charity, and John works of charity; in like manner as Reuben, Simeon, and Levi.—See the Preface to Chap. xviii. and the Preface to Chap. xxii. in the Arc. Cæl.

Pharaob fignifies scientifics. Arc. 1487.

Pharisees. Those of old, who openly denied the Lord's divinity, acted more uprightly than those at this day, who, for the sake of self-respect, or of filthy lucre, pay the Lord an external worship, while they deny the Lord's divine human principle.

Arc. 2354.

Phenomena. A relation of some wonderful phenomena resulting from the spiritual sense of the Word. Thed. 209.

Philadelphia. By the church in Philadelphia are meant those who are in truths originating in good from the Lord. Apoc. Rev. 172.

Philiphea denotes those who hold the doctrine of faith alone, such as prevails in the Protestant churches. Doct. Lord, 65.

Arc. 1197, 1198, 2726.

Philistines, those who are in the science of truth, and not in charity. Div. Prov. 326. Arc. 1197.

Phut, knowledges collected from the li-

teral fense of scripture, and applied to

confirm false principles. Arc. 1166.

Physical or natural influx is that of body acting on spirit; which however is false. Influx, 1.

Physiognomy. This science is grounded

in that of correspondence.

Pierce. By piercing Jesus Christ, nothing else is meant but destroying his divine truth in the Word. Apoc. Rev. 26.

Piety confisteth in attending ordinances,

&c. New Jerus. 124.

Piety without charity avails nothing, but joined to charity leads to every good. Arc. 8252, 8253.

Pison (the river, Gen. ii. 10.) fignifies the intelligence of faith originating in

love. Arc. 110.

Pit of falt, the vastation of truth. Arc.

2455.

Pit, or well, in which is no water, means doctrines in which are no truths. 2702.

Pitch (burning), Isaiah xxxiv. 9. dire-

ful phantasies. Arc. 643.

Place and distance in another life,-See

Arc. 1273 to 1278, 1376 to 1382.

Places and spaces, in the Word, fignify 2625, 2837, 3356, 3387, Arc. 7381, 10578.

Plagues.

Plagues. Three plagues proposed to David explained. Mag. Kn. vol. ii. p. 38.

Plagues fignify falses and evils. Apoc. Rev. 957, 456, 657, 673, 676, 677, 683,

690, 691, 699, 708, 718.

Plains of the earth (Rev. xx. 7, 8, 9.) mean the doctrinals of the church, which are laid waste by those who are principled only in external worship. Arc. 2418.

Planet. Swedenborg's discovery of a seventh planet. Mag. Kn. p. 426, 451.

Planets. The seven planets are Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Georgium Sidus. Mag. Kn. p. 40.

Plato. Concerning Plato, Aristotle, Pythagoras, Socrates, &c. see Memorable Re-

lation in Conj. Love, p. 158 to p. 162.

Pleasures, having for their source goodnesses and truths, are never denied to any one. Arc. 995, 997.

Polygamy is not permitted to christians, but to those nations who are not christian.

Conj. Love, 333 to 352.

Poor. By poor, in the Word, is meant one who is not in truths. Apoc. Rev. 95.

Poor, in the Word, those who are ignorant of truth and good, but desirous of instruction. Heaven and Hell, 420. Arc. 9209, 9253, 10227, 4958.

Pope Sixtus Quintus. Swedenborg dif-

coursed with him in the world of spirits. Apoc. Rev. 752.

Poplar-tree fignifies the natural good and truth of the church. Theol. 200.

Posses is predicated of celestial good, and

inhabit of spiritual good.

Possessions of the mind by evil spirits are more common than formerly. Arc. 1983,

4793-

Posterior is a term used in relation to prior, and denotes what is in a lower degree or state of life. Thus effect is in a lower degree than the cause from which it proceeds, and therefore is said to be posterior to the cause, as the cause is said to be prior to the effect. Thus also certain spirits are said to be in posterior vision, and not in any prior vision; by which is signified, that they see from effects, and not from causes; thus comparatively externally, and not internally. Conj. Love, 233.

Potters vessels signify the things which are of self-derived intelligence. Apoc. Rev.

149.

Power and glory, the spiritual sense of the Word.

Prayer, the defire of the foul.

Prayers fignify the things which are of faith, and at the same time the things which are of charity. Arc. 278.

Preachers.

Preachers. All the preachers in heaven are of the Lord's spiritual kingdom. Heaven and Hell, 225 to 227.

Precepts, words, and commandments of the

Lord, are truths. Doct. Life, 38.

Precious stones signify truth transparent. Apoc. Rev. 231, 540, 570, 726. Sac. Scrip.

44, 45.

Predestination. All are predestinated to heaven, and none to hell. Div. Prov. 329, 330.

Predestination, or fate, does not exist.

Arc. 6487, 6488.

Presence, in the spiritual world, proceeds from remembrance of another with a defire to see him; and conjunction proceeds from the affection which is of love. Div. Prov. 326.

Present. The Lord is present with every one in heaven, and also in hell. Arc. 2766.

Priest and king. Concerning the distinction of the Lord's character, as priest and king, see Arc. 1728, 2015.

Priests represent the Lord as to divine good, and kings as to divine truth. Arc.

2015, 6148.

Prince, in the Word, signifies a principal truth; and king signifies truth itself. Apoc. Rev. 548.

Prince and his ministers in the spiritual

world. Theol. 740 to 752.

Principle.

Principle. With the inhabitants of the spiritual world, the third principle, which is natural, is wanting. Conj. Love, 52.

Prison. Who are meant by those who are said to be bound in prison. Arc. 5037.

5038, 5086, 5096.

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Profanation. To prevent profanation, care is taken by the Lord that no one is admitted further into true acknowledgment and belief of heart than he is capable of being afterwards preferved in. Arc. 2357.

Profanation is a commixtion of good and evil, as also of the truth and the false with man. Arc. 6348, 593, 1008, 1010, 1059,

3398, 3898.

Profanation. They are guilty of profanation who believe truths and live an evil life; as also they who give no credit to truths, and live in external fanctity. Arc. 8082, 8394, 10287.

Profanation in the other life is the worst of all states. Arc. 571, 582, 6348, 2426,

10384, 3398, 4402.

Prolification is from truth grounded in good in the intellect. Conj. Love, 90.

Prolification corresponds to the propagation of truth. Conj. Love, 127, 137.

Prolifications. Spiritual prolifications and natural prolifications are from the same origin. Conj. Love, 115.

Prolonga-

Prolongation of days fignifies the felicity

of life eternal. Arc. 8898.

Prophetical parts of the Word are called Elias.—See the Preface to the 18th Chap-

ter of Genefis in Arc. 2606, 2607.

Prophets. When the Word was revealed to the prophets, it was not by influx into their interior, but by emissary spirits, whom the Lord filled with his aspect; and the spirit so filled, at that time knew no other than that he himself was the Lord, till he had finished his message. Heaven and Hell, 254.

Prophets mean truths of doctrine. Apoc.

Rev. 586.

Propriety, or rather proprium, i. e. felf-bood. The nature of the heavenly proprium described. Arc. 164, 5660, 8480, 8497.

Proprium. Even the proprium of angels is nothing but what is false and evil.

Arc. 633.

Proprium. Man is endowed with a heavenly proprium by regeneration from the Lord. Arc. 1937, 1947, 2882, 2883, 2891.

Providence is the Lord's government in heaven and earth. New Jerus. 267. Div.

Prov. I.

Providence doth not regard temporary matters,

matters, which foon pass away, but eternal things. Arc. 5264, 8717, 10776, 6491.

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Providence. In what manner the divine providence keeps all things in order, and in what manner this comparatively holds good with a king's government on earth. Arc. 6338, 6482, 10800.

Punishment. They who inflict punishment on their fellows in another life, declare that they are so delighted with their office, that they could wish it might continue even to eternity. Arc. 957, 959.

Punishments and threats cannot reform man, because they force. Div. Prov. 136.

Purification from evils is effected by truths. Arc. 2799, 5954, 7044, 7918, 9089, 10229, 10237.

Purple corresponds to divine celestial good, and fearles to divine celestial truth.

Apoc. Rev. 725, 773.

Purpose, as distinguished from intention, is what flows from the very essence of man's life, thus from his will or love; intention denoting what flows from the form of his life, thus from understanding and it's thought. Conj. Love, 493.

multiple, which formula away, but

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QUALITY. The quality or temper of every one, in another life, is known the instant he comes in view, whether he speaks or not. Arc. 194.

Queen fignifies the church as a wife, in

Pf. xlv. Apoc. Rev. 620.

Quickly signifies certainly. Apoc. Rev.

4, 943, 944, 949. Quiver, doctrinals of good and truth. Arc. 3499.

describe R. of white succession

R AAMAH, (the fons of) Gen. x. 7. fignify the knowledges of things celeftial. Arc. 1172.

Rachel, the affection of internal truth.

Arc. 3782.

IMAUO

Rain, temptation. Arc. 729, 758, 759.

Rain, in a good fense, means falvation; but in an opposite sense damnation. Arc. 2443 to 2445.

Rainbow. There is as it were a rainbow

in heaven. Arc. 1623, 1624, 1625.

Rainbow fignifies the divine spiritual

principle. Apoc. Rev. 466.

Rainbow. What respects the appearances and colours of rainbows in another life, may be feen in Arc. 1623 to 1625.

Rainbow represents the regeneration of

man. Arc. 1042, 1043, 1053.

Ram, the Lord's divine spiritual principle appertaining to man. Arc. 2830.

Ram caught in a thicket fignifies the spiritual entangled in the scientific natural principle; and by his borns are fignified with all power as to truths of faith. Abrabam's going to take the ram, fignifies the deliverance of fuch by virtue of the Lord's fpiritual principle; offering bim for a burntoffering, fignifies their fanctification and adoption. Arc. 2828.

Rational principle of man is born of the affection of sciences, as a mother; but his spiritual principle is born of the affection of the knowledges of truth derived from the

Word.

Rational principles. There appertain to every man, who is regenerated, two rational principles; one before regeneration,

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the other after. The first, which is before regeneration, is procured by exercises of the sciences, &c. The other, after regeneration, is formed of the Lord by the affections of spiritual truth and good. Arc. 2657.

Raven fignifies falses. Arc. 864, 865,

866.

Reality. The divine truth proceeding from the Lord is the only reality. Arc.

6880, 7004, 8200.

Reason and ratiocination. By reason is meant the rational principle in it's pure and uncorrupt state, whilst it is submissive to divine influence; but by ratiocination is meant the same principle in it's corrupt state. Arc. 238.—See the Note to that Number.

Rebecca, the Lord's divine rational prin-

ciple. Arc. 3677.

Reciprocality, man's power of joining himself with the Lord. Div. Love, 102 to 106.

Recompence. They who do good with a view to recompence, desire that others should serve them in another life, and are

never satisfied. Arc. 6393.

Recompence. The happiness of heaven consists in the love of doing good without any regard to recompence. Arc. 6388, 6478, 9174, 9984, 6478, 9174, 6393.

Recreations.

Recreations .- See Theol. 433, 434.

Red garments, the Word violated by the

Jews, &c.

of

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c.

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Redeem. In what fense the Lord is said to redeem mankind by his blood. Arc. 10152.

Redeemed. The redeemed are they who

are regenerated. Apoc. Rev. 619.

Redeemer. Of the Lord the Redeemer.

-See Theol. 81 to 113.

Redemption by the blood of Christ, how

to understand it. Mag. Kn. p. 320.

Redemption is deliverance from hell, and falvation by conjunction with the Lord.

Apoc. Rev. 281, 619.

Redemption confisted in bringing the hells into subjection, and the heavens into Theol. 115 to 120. order.

Redemption of angels, as well as men.—See

Theol. 121, 122.

Redemption is a work purely divine.

Theol. 123.

Redemption could not possibly have been effected but by an incarnate God. Theol. 124, 125.

Reed. A bruised reed signifies feeble power or faculty. Apoc. Rev. 285, 904,

485.

Reflection, in another life, is sometimes taken away; fo that fuch do not know where they are. Arc. 2748.

Reformation.

Reformation. The first act of the new birth is called reformation, which relates to the understanding; and the second act is called regeneration, which relates to the will, and thence to the understanding.

Theol. 571 to 620.

Reformation and regeneration. They who enter upon those states, at first perceive somewhat of temptation; but when they persist and conquer, then the Lord makes his abode with them, confirms them in good, introduces them to himself into his kingdom, and at the same time appropriates to them all things good and happy, and this by his divine human (principle) and holy proceeding. Arc. 2343.

Regenerate man hath a new will and new

understanding. Theol. 601 to 610.

Regenerate. Whosoever is regenerate must needs undergo temptations, because without them he cannot be regenerate. Arc. 5036, 5403.

Regenerate man. Evils and falses in the regenerate man are removed by degrees, and not on a sudden. Arc. 9334, 9335.

Regenerated. All have a capacity to be

regenerated. Theol. 579 to 582.

Regenerated. Who can be regenerated,

and who cannot. Arc. 2689.

Regenerated. The internal man ought first to be reformed, and by it the external:

thus man is regenerated. Theol. 591 10

Regeneration. The precepts of regeneration are five. Conj. Love, 82, 525.

Regeneration. A right idea of the regeneration of man may give an idea of the glorification of the Lord's humanity; inafmuch as the Lord regenerateth man according to the same process whereby he glorified his own humanity. Arc. 3043, 3138, 3212, 3296, 3490, 4402, 5688.

Regeneration proceedeth from the ex-

ternal man to the internal. Arc. 64.

Regeneration is not attainable without

truths. Theol. 618, 619, 620.

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Regeneration. There are two states through which a man passeth to regeneration: the first is when he is led by truth to good; the second is when goodness becometh his first and active principle, and enableth him to discern truth. Arc. 7992, 7993, 8505, 8510, 8512, 8516, 8643, 8648.

Regeneration. During the course of regeneration truth is not actually in the first place, and goodness in the second, but only so in appearance. Arc. 3324, 3325,

3330, 3336, 3494, 3539, 9337.

Regeneration. The process of the regeneration of man, in it's different stages and

and operations, is described in Arc. 1555, 2343, 2490, 2657, 2979, 3057, 3286.

Regeneration continues during a man's whole life. Arc. 2679, 3179, 3584, 3665,

3694, 3701, 4377, 4551.

Regions. The human mind is divided into three distinct regions, as a house is into three stories, and as the abodes of the angels are into three heavens. Theol. 147, 148, 186.

Regulation. Such is the form of regulation in another life, that good spirits are subordinate to angelic spirits, and angelic

spirits to angels. Arc. 1752.

Reins fignify truths of intelligence and

faith. Apoc. Rev. 140.

Reins denote the purification and separation of truth from falsehood. Arc. 5380

10 5386, 10032.

Relatives and opposites. The relation of relatives is what subsists between the greatest and the least of every thing; whereas contraries arise from an opposite principle in contrariety thereto. Conj. Love, 425.

Religion bath relation to life; the true ground and reason of which is, because every one after death is his own life, for it remaineth the same that it was in the world, and is in no respect changed, inasmuch as

an evil life cannot be changed into a good life, nor a good life into an evil, because they are opposites, and conversion into an opposite is extinction. Dott. Life, 8. Heaven and Hell, 470 to 484.

Religion. Where religion is not, there neither is conjugial love given. Conj. Love,

239.

Religion with conjugial pairs constitutes their chastity. Conj. Love, 152, p. 154.

Religion confifts in shunning evil, and

doing good. Apoc. Rev. 564.

Religion. In a married state, where one of the parties is of one religion, and the other party of another religion, there cannot subsist conjugial love, such as the angels could affociate with. Swedenborg fays, "On a time, in a great city, I was wandering through the street for the purpose of inquiring out an habitation, and I entered a house inhabited by conjugial partners of a different religion. Being ignorant of this circumstance, the angels instantly accosted me, and said, 'We canonot remain with thee in that house, because the conjugial partners are principled in discordant religion.' This they perceived from the internal difunion of their fouls." Conj. Love, 242.

Remains, when applied to the Lord, are

the divine things which the Lord acquired

to himself. Arc. 3048.

Remains mean every good and every truth which lie concealed in a man's memory and in his life. Arc. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284.

Remains, or remnants, are the knowledges of truth and goodness: these knowledges are, in Gen. i. 2. called the face of the

Arc. 19. waters.

Remains are the goodnesses and truths which a man hath learnt from his infancy out of the Lord's Word, and also states thence derived, as those of innocence from infancy, states of love towards parents, &c. Arc. 468, 560, 561.

Remission of sins. The signs of remission of sins may be seen in Arc. 9449, 9450.

Remission of sins is a detaining of man from evil, and a keeping him in good by the Lord. Arc. 8391, 8393, 9014, 9444 to 9450.

Remission of sins. In proportion as a man is regenerated, in the same proportion his fins are removed, and this removal is what is meant by the remission of sins. 611 to 614.

Rending the garments fignifies zeal for doctrine and truth, also humility. Josh. Repair vii. 6.

Repair (to) signifies to raise up that which is fallen, and is predicated in the Word of both evils and falses. Arc. 153.

Repent hath respect to wisdom, and to

grieve at beart to love. Arc. 590.

Repentance. It is well to be attended to, that man, in doing the work of repentance, ought to look up to the Lord only: if he looks up to God the Father only, he cannot be purified; nor if to the Father for the fake of the Son; neither if to the Son as a man only. Div. Prov. 122.

Repentance, the removal of evils because they are sins against God. Div. Prov.

113.

Repentance is the beginning and foundation of the church in man. Theol. 510,

Repentance of Jebovah means the Lord's

mercy. Arc. 586 to 590.

Repetitions, in the Word, have respect to the two faculties in man, the will and the understanding; and the Word treateth distinctly of each. Arc. 707, 2516, 8339.

Representation. Internal things are the subjects represented, and external things are the subjects representing. Arc. 4292.

Representation. The nature of the perfon who represents is not regarded; because the representation respects the thing represented, and not the person represent-A a ing. ing. Arc. 665, 1097, 1361, 3147, 4208, 4281, 4288, 4292, 4307, 4444, 4500,

6304, 7048, 7439, 8388, 8788, 8806.

Representative bumanity. The reprefentative humanity, in which Jehovah was manifested in the world before his actual advent, was not of such efficacy as that it could spiritually enlighten men; illumination was then effected only by types and figures.—See Swedenborg's Answer to the Sixth Question in the Nine Queries.

Representative church had it's commencement in Abram, and was afterwards established amongst the posterity of Jacob.

Arc. 1409.

Representatives. In the most ancient church, their method of expressing themfelves was such, that when they made mention of earthly and worldly things, they
thought of the spiritual and celestial things
represented thereby; so that they not only
expressed themselves by representatives,
but also reduced their thoughts into a kind
of historical series, or arrangement, in order to give them life; and in this they
found the sweetest delight and entertainment. Those representatives are called in
David "dark sayings of old." Ps. lxxviii.
2, 3, 4. Arc. 66.

Representatives. Some angelic spirits were employed in forming a candlestick, with

with it's sconces and decorations, in honour of the Lord: they at first thought they had devised and constructed the workmanship, but after it was made they confessed that the Lord alone had done it for

them. Arc. 552.

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Representatives. Every king, whosoever he was, whether in Judah or in Israel, or even in Egypt, and other places, might represent the Lord; their royalty (regium) itself was representative. This was the case with the very worst of kings, as with Pharaoh, Nebuchadnezzar, Saul, &c. In like manner all priests, whether good or bad, represented the Lord, the priestly office itself being representative; for the nature and quality of the person is not at all reflected on. Arc. 1361, 1409.

Representatives and appearances in heaven.

Heaven and Hell, 170 to 176.

Representatives. All things that appear among the angels are representatives. Arc. 1971, 3213 to 3226, 9576, 9577.

Representatives are realities, as being from the light of heaven. Arc. 3485.

Representatives. The divine influx affumes the form of representatives in the superior heavens, and descends thence to the inferior. Arc. 2179, 3213, 9577.

Resen. (Gen. x. 12.) By Resen between Nineveh and Calah is signified, that A a 2 they they who are called Nimrod also framed to themselves doctrinals of life, as well as of faith. Arc. 1184.

Respiration of angels.—See Arc. 1119,

1120, 1121.

Respiration. The most ancient church had internal respiration, and none external, but what was tacit and imperceptible; wherefore they did not converse so much by expressions of speech, as was the case asterward, and at this day, but by ideas, like the angels. There are also many inhabitants of other earths, who have discoursed in like manner, and who continue to discourse thus at this day. Arc. 607, 608, 805.

Rest. "No rest, day and night," signifies a perpetual state in things undelightful after death. Apoc. Rev. 101, 476, 637.

Resurrection. Man rises again only in

spirit. Arc. 10593, 10594.

Resurrection of the Lord, who rose again both as to spirit and body.—See Arc. 1729, 2083, 5078, 10825. Heaven and Hell,

316.

Resurrection. By resurrection is signified salvation and life eternal; and by first resurrection, mentioned in Apoc. xx. 5, 6. is not meant the first resurrection, but the real and primary essential resurrection, consequently salvation and life eternal; for there

there is only one refurrection unto life, neither is there given a second, neither is there a second any where mentioned in the Word. Apoc. Rev. 851, 852.

Resurrection of man from the dead, and his entrance into life eternal.—See Arc. 168 to

189, 314 10 323.

Resurrection. Few in the christian world believe that man rises again immediately after death. Arc. 4622, 10758. Heaven and Hell, 312.

Resurrection of the material body. (Matt. xxvii. 52, 53.) This text may be seen explained in Mag. Kn. vol. ii. p. 180, 181,

182.

Resurrection is the continuation of life. New Jerus. 226.

Resurrection .- See Arc. 317, 318, 319,

2119, 5079, 10596.

Revelation of Jesus Christ signifies predictions from the Lord concerning himfelf and his church. Apoc. Rev. 2.

Revelations. Of the various revelations which have successively been made to the inhabitants of this earth. Arc. 10355,

10632.

Reuben, in a supreme sense, signifies omniscience; in a spiritual sense, wisdom, intelligence, and science; in a natural sense, sight. Apoc. Rev. 351.

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Rib

Rib means man's proprium. Being pierced under the fifth rib signifies that the remains were destroyed, or dead, in the old church, and that a new proprium was to be given; for fifth rib means the remains of proprium. Arc. 147 to 155.

Rib. By rib of the breast, in the Word, nothing else is meant, in the spiritual sense, but natural truth: this is meant by the rib which the bear carried between his teeth. Dan. vii. 5. Gen. ii. 21, 22, 23. Conj.

Love, 193. Arc. 147.

Riches and bonours are not real bleffings in themselves, and are therefore given alike both to the good and bad. Arc. 8939, 10775, 10776.

Ride, to instruct in divine truths from

the Word.

Right eye, the affection of the intellectual principle; but the left eye is the intellectual principle.

Right band fignifies power. Arc. 10019,

Heaven and Hell, 232.

Righteousness, or justice, is predicated of good, and judgment of truth. Arc. 2235,

9857.

Righteausness. By the righteousness which exceedeth that of the scribes and pharisees, in Matt. v. 20. is meant interior righteousness, in which man is principled who is in the Lord. Dost. Life, 84.

Rising

Rifing of the Lord, fignifies his glorification, or union of his human with his divine.

Rising in the morning, confirmation in good and truth. Arc. 2332.

River of delight, the spiritual principle.
River Jordan signifies divine truth.

Apoc. Rev. 367.

River Euphrates signifies interior reasonings, whereby those who are in the doctrine of justification by faith alone confirm themselves. Apoc. Rev. 444, 445, 699.

River Gibon signifies the knowledge of all things relating to goodness and truth.

Arc. 116.

River Hiddekel fignifies reason. Arc.

River Pison fignifies the intelligence of faith originating in love. Arc. 110.

Rivers and waters fignify difficulties, and

also falses. Arc. 790.

Robe of righteousness means the good of charity. Arc. 2576.

Rock, the Lord as to divine truth. Arc.

3703.

Rocks, the good and truth of faith. Arc.

8581, 10580.

Rod of iron. By ruling with a rod of iron is fignified to rule by truths from the literal fense of the Word, and at the same

fame time by rational principles derived from natural light. Apoc. Rev. 148.

Rod of iron. To feed all nations with a rod of iron, fignifies that truths from the literal fense of the Word, and at the same time confirmed by rational arguments grounded in natural light, will convince all, in case they are willing to be convinced. Apoc. Rev. 544.

Roof of a bouse signifies what is inmost in the mind of man. Arc. 3652, 10184.

Royalty fignifies truth from good. Arc. 1672, 2015, 2069, 4575, 4966, 5044.

S.

SABBATH, rest and peace.

Sabbath, in the highest sense, signifies the union of the divinity and the humanity of the Lord; and in the inward sense, the conjunction of his divine humanity with heaven and the church. Arc. 8495, 10356, 10730.

Sabbath. The fix days labour, which precede the fabbath, fignified the labours and combats of the Lord before the union

of his humanity with his divinity. Arc.

8510, 8888, 9431, 10360, 10667.

Sackcloth. By being cloathed in fackcloth is fignified lamentation on account of the devastation of truth in the church. Apoc. Rev. 492.

Sacrament, a binding. Arc. 3046.

Sacred scriptures. The whole of them treat of the Lord. Doct. Lord, 1, 2, 37.

Sacrifices were not commanded, but per-

mitted. Arc. 2180, 922, 923.

Sacrifices and burnt-offerings fignified all things appertaining to worship from the good of the love principle, and from the truths of faith. Arc. 923, 6905, 8680.

Saints, those who are in divine truths

from the Lord. Apoc. Rev. 586.

Saints. Concerning the Romish saints in the spiritual world, see Theol. 822 to 827.

Salt, in a good fense, means truths, and in an opposite sense falses. Arc. 1665,

1666, 2455.

Salt. By Lot's wife becoming a statue of salt, is signified that all the good of truth was vastated. Arc. 2453, 2455.

Salvation is conjunction with the Lord, and redemption is deliverance from hell. Apoc. Rev. 281, 619.

Salvation. Momentaneous falvation, from

from immediate mercy, is not possible. Div. Prov. 338.

Samaria, the church which is in the af-

fection of truth.

Samaritans fignify the gentiles who were in the good of charity. Mag. Kn. vol. ii. p. 226.

Sarah, as a wife, is rational truth. Arc.

2194, 2173.

Sarab, as a wife, is truth spiritual conjoined to celestial, or truth intellectual conjoined to divine good. Arc. 2507, 1468, 1901, 2063, 2065, 2172, 2173, 2198.

Sarab, as a fifter, denotes the rational

principle. Arc. 1495, 2508, 2531.

Sarab said, "I did not laugh," signifies that the human rational truth was willing to excuse itself. Arc. 2214, 2215.

Sarab, the divine spiritual, and Abrabam, the divine celestial principle of the

Lord.

Sarai, as a wife, is truth about to be joined to what is celestial; Sarai, as a sister, is intellectual truth. Arc. 1402, 1465,

1468, 1469, 1470.

Sarai. "Thou shalt not call her name "Sarai, but Sarah shall her name be," signifies that the Lord shall put off the humanity, and put on the divinity. Arc. 2060, 2063.

Sardine stone, because it is red, indicates the

the things which appertain to the good

of love. Apoc. Rev. 231.

Sardis. The church in Sardis fignifies those who are in dead worship. Apoc. Rev. 154.

Satan has respect to falses, and devil to

evils.

Satan is the love of possessing the goods of others by evil arts, and ingenious malices and cunnings are his crew. Div. Wild. 273.

Satans and devils. Their appearance in another life. Apoc. Rev. 153.

Saturn. The inhabitants of Saturn worship our Lord, and acknowledge him the only Lord. They are upright and modest; when they are at worship they account themselves as nothing. At times the Lord appears to them as a Man. The good amongst them would rather die than be drawn aside from the Lord. They believe they shall live after the death of the body.

Satyrs and priapuffes are those who are particularly addicted to obscenity. Conj.

Love, 44.

Scarlet fignifies celestial truth. Apoc.

Rev. 773.

Schaddai properly fignifies tempter, and benefactor after temptations. Arc. 1992. Science

Science of correspondences is more excellent than all other sciences, inasmuch as without it the Word cannot be under-

flood. Arc. 4280.

Science. The science of correspondence, which is the science of representations, the very effential science of the wife, was principally cultivated by the Egyptians, whence their hieroglyphics were derived. virtue of that science they knew what was fignified by animals of every kind, also what by trees of every kind, &c. Conj. Love, 342.

Science and dostrine are vain words, un-

less they lead to charity. Arc. 344.

Sciences after death are of no account, but only those things which man hath imbibed in his understanding and life by means of sciences. Arc. 2480.

Scientifics, the truths of the natural man. Scientifics are either the means of becoming wife, or the means of becoming

Arc. 4156, 8628, 9922.

Scientifics are the vessels of things spiritual. Arc. 1435.

Scientifics abide after death, but are quiescent. Arc. 2476 to 2479, 2481 to 2486.

Scientifics. The same scientifics which with evil men are false, because applied to evils, are with good men true, because applied to goods. Arc. 6917, 10331.

Scorpion

Scorpion fignifies deadly persuasion; for a scorpion, when he stings a man, induces stupor upon the limbs, and if he be not cured, death. Apoc. Rev. 425, 427.

Scortatory love, which is opposite to conjugial love, means the love of adultery, whilst it is such as not to be reputed as sin, nor as evil and dishonourable, contrary to reason, but as allowable with reason. Conj. Love, 423 to 444.

Scripture. The facred scripture is a repository of things divine, which are made manifest to good spirits and angels. Arc.

1767 to 1777, 1869 to 1885.

Scripture. In what fense those expressions of scripture are to be understood, where it is said that the Lord is wroth, that he killeth, that he casteth into hell, and other things of like nature. Arc. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6073, 6997.

Scriptures. The reasons why the Word, or scriptures, are different from other

writings. Arc. 2310, 2311.

Sea means the external of the church, and earth it's internal. Apoc. Rev. 567.

Sea. "The sea gave up the dead that "were in it," signifies the external and natural men of the church called to judgment. Apoc. Rev. 869.

Bb

Sea

Sea of glass signifies the new heaven of christians, who were in truths of a general

nature. Apoc. Rev. 238, 659.

Seal. By "feal not the words of this "prophecy," is fignified that the Apocalypse must not be shut, but that it is to be

opened. Apoc. Rev. 947.

Seals, (the feven) mentioned in the Apocalypse, being opened, signifies the exploration of the quality and state of those upon whom the last judgment was executed, anno 1757. Apoc. Rev. 259.

Sealed, or marked, in the forebead, fignifies to be acknowledged by the Lord, or to be

faved.

Second advent. The glorification of the Lord, for his fecond advent, was celebrated by the angels of heaven. Theol. 625.

Secret or inner chambers, good vastated.

Matt. xxiv.

Seed is faith grounded in charity. Arc.

3038.

Seed. For an explanation of Luke viii. 5 to 8. Matt. xiii. 3 to 8. Mark iv. 3 to 8. where the fower went forth to fow feed, fee Dott. Life, 90.

Seed of the woman means faith towards the Lord, and also the Lord. Arc. 250,

251, 254, 255, 257, 2219.

Seed

Seed of man (vir) is his foul in a perfect human form, covered with substances from the purest principles of nature, whereof a body is formed in the womb of the mother. Conj. Love, 183.

Seed-time and barvest fignify man about

to be regenerated. Arc. 932.

Seed of the woman means those who are of the new church, and are principled in the truths of it's doctrine. Apoc. Rev. 565.

Seed of the Serpent, all infidelity. Arc.

250 10 255.

Seeds, spiritually understood, are truths. Conj. Love, 220. Apoc. Rev. 565. Arc.

726.

Seeing corresponds to the affection of understanding, bearing to obedience, smell-ing to perception, tasting to knowing, and touching to the affection of what is good.

Seek is predicated of the understanding, and to defire of the will. Apoc. Rev. 429.

Self-love consisteth in wishing well to

ourselves alone. New Jerus. 65.

Self-love, and the love of the world, constitute hell. Arc. 2041, 3610, 4225, 4726,

10741 10 10745.

Self-love more than any other love is contrary to mutual love, which is the life of heaven. Arc. 1506 to 1508.

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Self-

Self-love, and love of the world, burst forth in proportion as external restraints are removed, and self-love aspires even to the throne of God. Arc. 7375, 8678, 2045, 2057.

Self-love, and love of the world, may ferve as mediates, but not for an end, or

final cause. Arc. 7377, 7819, 7720.

Selfbood. The felf of man must be removed, before the Lord and heaven can approach and be present with him. Arc. 1023, 1044.

Self-righteousness. A description of those in the other life who lay claim to self-

righteousness. Arc. 942, 2027.

Semination corresponds to the potency (power or strength) of truth. Conj. Love,

127, 137.

Sensual men reason from their bodily senses. Heaven and Hell, 267. Arc. 5094, 7693, 195, 196, 5700.

Sensual men are crafty and malicious

above others. Arc. 7693, 10236.

Senfual men reason shrewdly and ably, because their thought is so near their speech as to be almost in it. Arc. 195, 196, 5700,

10236. Apoc. Rev. 424.

Senfual principle is the lowest degree of the life of man, adhering to and abiding fast in his corporeal part. Arc. 5077, 5767, 9212, 9216, 9331, 9730.

Sent.

Sent. By being fent is every where fignified, in an internal fense, to go forth; as

in John xvii. 8. Arc. 2397.

Sent. The expression sent is properly predicated of divine truth proceeding from divine good, or, which is the same thing, divine wisdom from divine love, or the humanity from the divinity of the Lord. Arc. 2397.

Sentiments. There are many reasons why men have differed in their sentiments concerning the nature and qualities of the one

God. Theol. 11.

Sephar (Gen. x. 30.) fignifies good. Arc.

1248.

Sepulcbres, in a good sense, mean resurrection; and in an internal sense life, or heaven; but in a bad sense the reverse. Arc. 2916, 2922.

Seraphim, or cherubims, mean the Word; properly doctrine from the Word. Arc. 245.

Serpent fignifies the sensual principle of man, when it is trusted to, or depended on.

Arc. 194 to 197, 242 to 245.

Serpent. (Gen. iii. 15.) The ferpent is evil of every kind; his head is felf-love, the feed of the woman is the Lord, the enmity put between them is between man's felf-love and the Lord. Div. Prov. 211.

Serpent sometimes means circumspec-Bb3 tion; tion, as in Matt. x. 16. Arc. 197, 242,

245, 247, 250.

Serpent, one who reasoneth from things fensual and scientific concerning divine arcana, or secrets. Arc. 195, 197, 229,

242, 245, 247, 250.

Serpent fignifies man when he is corporeally fensual, who turneth from the Lord to himself, and from heaven to the world: such was the serpent who seduced Eve and Adam. Apoc. Rev. 424, 550.

Servant, the natural man. Arc. 2029.

Servant, when applied to the Lord, is his humanity before it was made divine. Arc. 2154, 2159.

Servant of God, he who is principled in divine truths derived from him. Apoc. Rev.

128.

Servants, in the Word, fignify man's natural principles, which should serve the rational. Arc. 1486, 1713, 2541, 2567.

Seth, (Gen. iv. 25.) faith by which

cometh charity. Arc. 434.

Seventh day, the celestial man, or church, or kingdom; and, in a supreme sense, the Lord.

Seven, what is holy.

Seven spirits sent forth into the whole earth, are holy preaching of truth.

Sbaddai. "God Shaddai shall bless thee," denotes the temptations of that good

good and truth whereby conjunction was effected. Arc. 3666, 3667.—See Schaddai.

Shadow of a beam fignifies a general ob-

scure principle. Arc. 2361.

Sbeba, those who are principled in the knowledge of things celestial. Arc. 3240.

Sheba and Seba fignify the internal things of worship, viz. Sheba the celestial things of worship, and Seba the spiritual things of worship. Arc. 1171.

Shed blood. To shed blood signifies a violation done to divine truth. Arc. 374,

1005, 4735, 5476, 9127.

Shedding of blood fignifies to offer violence to the Lord's divinity, and to the Word. Apoc. Rev. 806.

Sheep, the affection of natural good.

Arc. 4169, 4809.

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Shem, Ham, Japheth, and Canaan, fignify the ancient churches abstractedly as to their worship; for by Shem is understood internal worship, by Japheth corresponding external worship, by Ham internal worship corrupted, by Canaan external worship separate from internal. Such persons never had any existence; but those kinds of worship had such names given them. Arc.

Shem, the internal church, Japheth the external

external church, and Ham the church corrupted. Arc. 1076, 1082, 1083, 1098.

Shepherd of the flock is one who exerciseth the good of charity. Arc. 341 to 344.

Shepherds, those who teach. Arc. 1571. Shew-bread signifies the divine good of the Lord's divine love. Arc. 3478, 9545.

Shibboleth and Sibboleth .- See Mag. Kn.

vol. ii. 450 to 452.

Shinar. The land of Shinar (Gen. xi. 2.) fignifies external worship whose internal is profane. Arc. 1183, 1292.

Ships fignify knowledges of what is good and true from the Word ferving for use

of life. Apoc. Rev. 406.

Shoe fignifies the very corporeal part or principle. The fignification of shoe changes according to the subjects whereof it is predicated: when it is predicated of what is good, it is taken in a good sense; but when of what is evil, it is taken in a bad sense; and so likewise in other things. Arc. 1748, 2162.

Shoe-latchet fignifies things natural and

corporeal. Arc. 1748.

Shooter of the bow, a man of the spiritual

church. Arc. 2705, 2709.

Shoulder means power. Arc. 1085, 2676. Sick. Who are meant by the fick. Arc. 4958, 6221, 8364, 9031.

Sidon,

Sidon, the exterior knowledges of things spiritual. Arc. 1199, 1201. Gen. x. 15.

Sign of the Son of Man in beaven, is the manifestation of divine truth. Heaven and Hell, 1.

Signs of sins being remitted or not. Arc.

9449 to 9450.

Singing. The finging of heaven is nothing else but an affection of the mind, which is let forth through the mouth as a tune. Conj. Love, 155.

Silence. By "filence in heaven" is meant amazement there; and by "half an hour" is fignified greatly; because by "an hour" is fignified a full state. Apoc. Rev. 389.

Silk fignifies mediate celestial good and truth; good from it's softness, and truth from it's shining. Apoc. Rev. 773.

Silver, spiritual good.

Silver, truths derived from celestial love. Silver, iron, and stone, represent the three kinds of truth; filver the inmost, iron the inferior, and stone the lowest.

. Silver sometimes denotes rational truth.

Arc. 2575, 1551, 2048.

Simeon, in a supreme sense, signifies providence; in a spiritual sense, love towards our neighbour, or charity; and in a natural sense, obedience and hearing. Apoc. Rev. 356.

Simultaneous. A term applied to a particular ticular kind of order, in contradistinction to fuccessive.—For the distinction between them, see Conj. Love, 314.

Sins have respect to evils, and iniquities

to falles.

Sin of Adam. If man induces in himfelf a belief that he willeth, thinketh, and thence doeth good from himfelf, and not from the Lord, although in all appearance as from himfelf, he turneth good into evil with himfelf, and thereby maketh in himfelf the origin of evil. This was the fin of Adam. Conj. Love, 444.

Sins. Every particular person, by his own actual sins, causeth hereditary evil, and maketh an addition to what he re-

ceived from his parents. Arc. 494.

Sins. By the fins of the father being visited upon the children to the third and fourth generation, is fignified the prolification of falshood from evil, &c.—See

Mag. Kn. vol. ii. p. 105, 106.

Sirens are such semales as have been principled in a persuasion that whoredom and adultery is honourable. The greatest part of them come into another life from christendom. Arc. 2744, 831, 959, 1515, 1983, 2484.

Sister denotes intellectual truth, when celestial truth is a wife. Arc. 1475, 1494,

1495, 3688.

Six

Six fignifies full and all. Apoc. Rev. 610. Six, labour or combat. Arc. 2276, 649, 737, 720, 900, 1709.

Six bundred and fixty-fix. For the explanation of that number, fee Mag. Kn.

p. 209 to 214. Apoc. Rev. 610.

Slain from the foundation of the world, fignifies the Lord's divine humanity not acknowledged from the first establishment of the church. Apoc. Rev. 589.

Sleep, an obscure state. Arc. 3715.

Sleep. The understanding sleeps in sleep, but the will is wakeful, because love

never sleeps. Arc. 1977, 1893.

Sleep. There is a necessity that man should sleep in safety, therefore the Lord is particularly watchful over man during sleep, for otherwise the human race must needs perish; for evil spirits continually wish to destroy man, and especially in sleep. Arc. 959.

Sleeping signifies to be in ignorance and

unconcern. Conj. Love, 194.

Small and great, in a natural fense, mean those who are in a lesser or greater degree of dignity; but in a spiritual sense, those who are in a lesser or greater degree of the worship of the Lord. Apoc. Rev. 527, 604, 809, 810, 866.

Smoke of a furnace is the false principle

originating in evil. Arc. 2456.

Smyrna.

Smyrna. The church in Smyrna fignifies those who are in goods as to life, but in falses as to doctrine. Apoc. Rev. 91.

Society. So long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will, and of the consequent thoughts of his mind; but aster death it is otherwise. Conj. Love, 530.

Society. Every fociety in heaven refembles a human form. Heaven and Hell,

68 to 72.

Society. If any one in another life be deprived of the society in which he is, he becometh at first as it were almost lifeless, his life at such times being sustained only by an influx of heaven into his interiors. Arc. 1506.

Societies. Concerning the focieties which

constitute heaven, see Arc. 684 to 691.

Socinians, a sect so called from one Lælius Socinus, their author; afterwards promoted by Faustus Socinus, at Sienna, in 1555. He afferted that Christ was a mere man, and had no existence before Mary.

Sodom denotes all evil originating in selflove. Arc. 2220, 1212, 1663, 1682, 1689.

Sojourn, to be instructed.

Sojourners, those who are in a state of goodness and truth. Arc. 3703.

Sole of the foot, natural things of the

lowest order. Arc. 2162, 259.

Soli-

Solifidianism is the doctrine of faith

alone. Div. Prov. 149.

Solomon represented the Lord after his coming into the world. Div. Prov. 245.

Solution of a scripture difficulty. Mag. Kn.

451 to 455.

Son of Man. Truth divine in the Lord is what is called the Son of Man, but good divine in the Lord is what is called the Son of God. Arc. 2115, 2813.

Son of Man, when applied to man, means the truth of the church derived from the

Word. Apoc. Rev. 910.

Son of Man. The Lord called himself the Son of Man because he was the Word, or divine truth, even as to his humanity; for the Son of Man, in the spiritual sense, fignifies the truth of the church derived from the Word. The same was fignified by prophet, for the prophets taught truths derived from the Word .- See the First Answer to the Nine Queries.

Son of God. The humanity whereby God fent himfelf into the world, is the Son of

Theol. 92, 93, 94. God.

Son in law, truth affociated to the affec-

tion of good. Arc. 2389.

Sons in law, the affection of truths, and consequently truths. Arc. 489, 491, 533, 8649, 9807. Cc

Sons

Sons mean truths, and daughters good-nesses.

Son's wife, truth joined with goodness.

Song. "They fung a new fong," fignifies an acknowledgment and glorification of the Lord, and that he alone is the God of heaven and earth. Apoc. Rev. 279.

Soul fometimes means the understanding. Soul. The soul, in an universal sense,

fignifies life. Arc. 1000, 2930.

Soul. The foul, as to it's very effe, is

love and wisdom. Ang. Wisd. 395.

Soul. Curious descriptions of the soul of man given in a memorable relation.

—See Conj. Love, 315.

Soul. The foul of the offspring is from the father, and it's cloathing from the mo-

ther. Conj. Love, 206.

Soul. The foul, which is of the father, is the real man; and the body, which is of the mother, is not man in itself. Theol. 103.

Soul. The foul of every man, by virtue of it's origin, is celestial; wherefore it receives influx immediately from the Lord. This influx distinguishes man from brutes. Conj. Love, 482.

Soul. Concerning the nature and quality of the life of the foul, or spirit, see

Arc. 320 to 323.

Soul of man. The foul of man, which lives after death, is his spirit; and this

is in perfect form a man, and the foul of this form is the will and understanding, and the foul of these is love and wisdom from the Lord, and these two constitute the life of man. Ang. Wisd. 394, 395.

South, those who are in light or truth.

Sower. Luke viii. 5 to 8. Matt. xiii. 3 to 8. Mark iv. 3 to 8. The fower is the Lord; the feed is the Word, confequently truth; the feed by the way-fide is with those who have no concern about truths; the feed on stony ground is with those who have a concern about truth, but not for it's own sake; the seed in the midst of thorns is with those who are in the concupiscences of evil; but the seed in the good ground is with those who love the truths contained in the Word, and practise them, and thus bring forth fruit. Div. Love, 90.

Space in beaven. Heaven and Hell, 191

to 199.

Space is predicated of love, and time of

wisdom. Div. Wifd. 70.

Speech. There is a spiritual or angelical speech belonging to man, though he knows

it not. Arc. 4014.

Speech. A man may be very fluent in fpeech, and yet he may be weak in under-flanding; and a man may have great understanding, and still not be wise, for he Cc 2 only

only is wife who lives well. Conj. Love, 499. Spears and swords fignify truths adapted to spiritual warfare. See also Bows. Apoc. Rev. 52, 299, 436.

Spheres. Concerning spheres in another world, see Arc. 1383 to 1400, 1505 to

1520.

Spheres. Natural spheres are continually flowing forth, not only from man, but also from beafts, yea from trees, &c. The case is the same in the spiritual world. Conj. Love, 171. Arc. 4464, 5179, 7454, 8630.

Spice fignifies charity. Arc. 1171, 1060. Spirit. What it means to be led by the

spirit to another place. Arc. 1884.

Spirit of God is his proceeding ema-

nation. Div. Wifd. 100

Spirit of God. The Spirit of God and the Holy Spirit are two distinct things: the Spirit of God did not operate, neither could it operate on man but imperceptibly; whereas the Holy Spirit, which proceeds folely from the Lord, operates on man perceptibly, and enables him to comprehend spiritual truths after a natural manner; for to the divine celestial and divine spiritual the Lord hath united the divine natural also, by which he operates from the divine celestial and divine spiritual.

tual.—See Swedenborg's Fifth Answer in

the Nine Queries.

Spirit. The spirit of man hath a pulse and respiration equally as well as his body. Div. Wifd. 390, 391, 417.

Spirits. The danger of converting with

spirits. Mag. Kn. p. 123.

Spirits are not visible to man, nor is man

visible to spirits. Arc. 5885, 1880.

Spirits and angels speak from their interior memory, and consequently their language is universal, being such that all can converse together, of whatever country they be. Arc. 2472, 2476, 2490, 2493.

Heaven and Hell, 234 to 245.

Spirits and angels are attendant upon every man. Arc. 667, 5486, 9866.—They have their abode in his thoughts and affections. Arc. 2888, 5846, 5844.—If these spirits and angels were removed from man, he would remain without life. Arc. 2887, 5849, 5854, 5993, 6321.—The spirits attendant upon man are changed according to the affections of his love. Arc. 5851.

Spirits. Evil spirits live in the evils of man, and good spirits in whatever is good in him. New Jerus. 166. Arc. 5852,

5979.

Spirits. There are emissary spirits. Heaven and Hell, 255. Arc. 4403, 5856, 5983.

Spirits, in common, cannot see any thing

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in this world; yet they have been permitted to see them through the eyes of Emanuel Swedenborg. Arc. 1818, 2309.

Spirits. A description of the nature and troublesome quality of certain scrupulously conscientious spirits, and what they correspond to in the spiritual world. Arc. 5386, 5724.

Spiritual world is where man is, and not at all removed from him. Div. Wifd. 92.

Spiritual world. Every existence in the spiritual world hath it's representation in the natural world. Arc. 6275, 6284, 6299,

.5711.

Spiritual world. There is a distinction to be made between the spiritual world and the world of spirits. By the spiritual world is meant the universal invisible world, where both angels, spirits, and devils have their abodes, whether it be called heaven, the world of spirits, or hell; but by the world of spirits is meant only that particular part of the spiritual world situated between heaven and hell, where the good are sully prepared for heaven, and the bad for hell. Theol. 45410 456.

Spiritual man and natural man. The ground of discrimination between the spiritual man and the natural man may be

feen in Conj. Love, 426.

Spiritual man hath falvation from the divine

divine human principle. Arc. 2661, 2716,

2807.

Spiritual principle invests itself with material nature, as man does himself with his garment. Influx, 11, 12.

Spiritual influx is spirit acting on body.

Influx, 1.

Spiritual. The difference between what is spiritual and what is natural. Conj. Love, 326 to 329.

Spiritual Sense of the Word. Theol. 194.

Arc. 2310.

Spiritual temptations are combats against

evils and falses. Div. Prov. 25.

Spiritual fense of the Word was not revealed by the Lord, till after the last judgment was accomplished. Div. Prov. 264. Sac. Scrip. 50.

Spiritual beat. There is spiritual heat and spiritual cold: spiritual heat is love, and spiritual cold is the privation thereof.

Conj. Love, 235.

Spiritual food is science, intelligence, and wisdom; consequently good and truth. Arc. 3114, 4459, 4792, 5147, 5293, 6349.

Spiritual body is formed of that which proceeds from a man's love or will. Hea-

ven and Hell, 475.

Spiritual nuptials have place in the earths, but not after departure thence. Conj. Love, 44.

Spots,

Spots, in the Word, fignify falses. Apoc. Rev. 625. Levit. xxi. 17, 23.

Square, or quadrangular figure, fignifies

persection. Arc. 9717, 9861.

Stables signify instructions. Conj. Love, 76.

Staff, in the Word, fignifies power. Apoc.

Rev. 148.

Stand before God, means to hear and obey.

Standing denotes the presence of the Lord, and conjunction with heaven. Rev. iii. 20. and Rev. xiv. Apoc. Exp. 850.

Strangers. Who are meant by strangers. Arc. 4444, 7908, 8007, 8013, 9196, 9200. Stars fignify knowledges of things good

and true. Arc. 2495, 2849, 4697. Heaven and Hell, 1.

Stars. Fixed stars fignify angels, or

focieties of angels. Arc. 1808.

Stars. Wandering stars signify evil spirits and their fellowships. Arc. 1808.

Star. "There fell from heaven a great "ftar, burning as a lamp," fignifies the appearance of felf-intelligence from pride originating in infernal love. Apoc. Rev. 408.

State. Place is of no consequence, but

all depends on state. Arc. 1691.

State, in another life, hath respect to being, or esse; but time to existing, or existere.

Statue

Statue denotes a holy boundary. Arc. 4090.

Stone fignifies truth.

Stone. A jasper stone, because it is white, signifies the things which appertain to the truth of wisdom; and a sardine stone, because it is red, the things which appertain to the good of love. Precious stones are in great abundance in heaven. Apoc. Rev. 231.

Streets relate to truths or falses, according to the subject predicated. Arc. 2335.

2336.

Strength, the will and the understanding united, and brought into the ultimates.

Strumpet corresponds to the falsification of truth. Dott. Life, 46. Sac. Scrip. 26.

Styles. There are in general four different styles in which the Word is written: the first is representative; the second is historical; the third is prophetical; the fourth is that of the Psalms of David, which is between the prophetical and the ordinary style of speaking. Arc. 66, 1139, 1140.

Subordinations in society.—Theol. 680.

Subsistence is perpetual existence. Arc. 2886, 2888, 3627, 3628, 3648, 4523, 4528, 6040, 6056. Heaven and Hell, 9.

Suck, a state of innocence. Arc. 3183.
Sulphur means the hell of the evils of felf-love. Arc. 2444, 2446.

Sulpbur

Sulpbur fignifies cupidities or lusts originating in self-love and the love of the

world. Apoc. Rev. 452, 636.

Sun. The Lord, in another life, appears to the celestial angels as a sun, and to the spiritual as a moon. Arc. 2776, 1053, 1521, 1529, 1530, 2441, 2495.

Sun fignifies the Lord in reference to love, and thence love to the Lord. Arc. 1529, 1837, 7083, 10809. Heaven and

Hell, 1.

Sun. The fun of the spiritual world is in it's essence pure love proceeding from the Lord Jehovah, who is it's center, and the light pure wisdom. Influx, 5, 6, 7, 8.

Sun. The sun of this natural world is pure material fire: from or by this sun did exist, and does subsist, this our world of nature; and whatever proceeds from this material sun, considered in itself, is void of life. Influx, 9, 10.

Sun of the Spiritual world. Out of it God created the universe. Div. Wifd. 290.

Suppers and dinners were fignificative of confociation by love. Arc. 3596, 3832,

4745, 5161, 7996.

Swearing. By swearing is meant testification; and when it is said that the Lord swears by himself, it means that divine truth testifies. Apoc. Rev. 474.

SWEDEN-

SWEDENBORG.

who said as a book one of

tiffe Wal on Thurs

publication thread

His life in a compendium may be feen in his answer to a friend (the Rev. Mr. Hartley), published in 1769.

He was fent by the Lord, who manifested himself to him. Conj. Love, 1. Theol.

779, 851.

He forefaw the rumours that would be

made about him. Arc. 68, 448.

His interiors were opened by the Lord. Arc. 5862, 9439. Heaven and Hell, 312. Earths in Univ. 1, 124. Last Judg. 15. Conj. Love, 1, 39. Theol. 779, 851.

The fight of his spirit was open, and thus he was let into the spiritual world. Earths in Univ. 135. Div. Love, 85. Last Judg. 15. Contin. of Last Judg. 35. Influx, 3. Theol. 771 to 779.

It was given him to fee the things in the heavens, and also the things in the hells. Heaven and Hell, 1. Sacred Script. 70.

He faw the moon of heaven, furrounded with feveral small moons, but not the fun. Arc. 1531.

He saw the sun of heaven, and in the midst thereof the Lord. Arc. 7173. Heaven and Hell, 118. Theol. 135.

He

He saw the Lord as a sun, to whatever quarter he turned himself. Div. Wisd. 131, 85.

In what manner he faw angels. Heaven

and Hell, 74.

He could fee Africans and Indians near at

hand. Theol. 64.

The faculty of feeing and hearing the things which are in this world, through him, was granted to the spirits in confort with him. Arc. 1880, 1954, 4527, 4622, 5862, 9791, 10813. Heaven and Hell, 252. Earths in Univ. 135.

A fociety of heaven, whether greater or less, appeared to him as one man. Hea-

ven and Hell, 69. Div. Wifd. 79.

He was let down into hell. Arc. 699,

4940.

Being elevated into heaven, he appeared to himself to be with his head in heaven, with his body in the world of spirits, and with his feet in the world. Arc. 4939.

He had commerce with spirits and angels from the year 1743. Epist. to a Friend. Heaven and Hell, 1. Last Judg.

15. Theol. 851.

He was in the spirit, and at the same time in the body, for twenty-six years; and only sometimes out of the body. Arc.

4923.

4923. Heaven and Hell, 577. Conj. Love, 326. Theol. 157.

He was withdrawn from the body. Hea-

ven and Hell, 46.

While in the spirit out of the body, he was elevated many times into heaven. Div.

Wifd. 391.

In the spirit he was amongst those who are in another life, and in the body with those who are in the world. Arc. 4622. Theol. 484.

He was in each world at the same time. Conj. Love, 326. Theol. 280, 851.

In the spiritual world he was alternate, at one time a native, at another time a foreigner. Conj. Love, 326. Theol. 280.

He could let his spirit into the body, and could let it out of the same. Theol. 280.

It was given him to be together with angels and spirits, in their world, as one of them. Theol. 776, 851.

He was continually furrounded with spirits

who are in charity. Theol. 797.

He wandered through various places in the fpiritual world, in order to observe the representations of heavenly things. Arc. 3213, 3214. Theol. 277.

He walked in the spirit with and among D d those

those who are in the other world, through their mansions. Arc. 5605. Heaven and Hell, 174, 184.

He walked through the streets of a certain great city, inquiring for an habitation.

Conj. Love, 242.

He was continually in confort and in conversation with angels and spirits. Arc. 5, 5978. Heaven and Hell, 234.

He was guarded by an angelic column.

Arc. 4940.

He was beset around by the very worst of spirits, who vomited out their poison against him, and insested him all manners of ways. Arc. 59.

He was led hither and thither in the spiritual world, under the auspices of the

Lord. Theol. 484.

He was led by the Lord into the heavens, and to the earths in the universe. Hea-

ven and Hell, 192.

He was present in the planets. Theol. 64. It was given him to converse with spirits, and to be with them as one of them, and that in all wakefulness of body. Arc. 1634, &c. 9440. Heaven and Hell, 442. Theol. 851.

He conversed with angels. Heaven and Hell, 74. Div. Wisd. 391.—And with

fpirits. Div. Prov. 135.

He

He conversed with apostles, deceased popes, emperors, and kings, with Luther, &c. Theol. 64, 281.

He converfed with his affinity, with kings, and with learned men. Theol. 281.

He conversed with some of the ancient church, who lived two thousand years ago. Heaven and Hell, 327, 480.

He conversed with some who died before and after the flood, and fince those times. Arc. 1114. Last Judg. 36 .-Also with one apostle. Div. Prov. 324.

He conversed with several after death, who had lived in Europe, in Asia, and in Africa; and they were all near him. Div. Prov. 50.

He conversed with some on the third day after their decease. Arc. 8939, 4622, Heaven and Hell, 452, 312. Last Judg. Div. Wifd. 390.

He converfed with deceased persons at the time when their bodies were committing to the grave. Arc. 4527.

He conversed with almost all whom he knew, for a long time together. Arc. 70, 1636. Heaven and Hell, 437.

His conversation with the deceased. Arc. Last Judg. 15.

He conversed with his father. Arc. 6492. He conversed in the angelic tongue. Arc. 3346. He

Dd 2

He converfed with angels in gardens, and was instructed concerning correspondence. Heaven and Hell, 109.

He converfed with spirits as a spirit, also as a spirit in the body. Heaven and

Hell, 436.

He conversed with the very worst devils

without danger. Arc. 968.

He thought with himfelf, and conversed with others, without reflecting that spirits were present. Arc. 6194.

He was a layman, and not a clergyman.

Theol. 137, 850.

He was prepared by the Lord for his office, from infancy. Influx, 20. Theol.

850.

Ji i

He perceived, faw, and heard spirits and angels, who they were, what they were, and whence they were, &c. Arc. 1640, 6191.

He perceived and felt the influx into his will and thought; and rebuked evil spirits, in order that they might depart

from him. Div. Prov. 296.

He had fensitive reflection, to which was adjoined perception. Arc. 5171, 7055. Div. Wifd. 335. Div. Prov. 290.

He was, while in the world of spirits, in interior spiritual fight, such as that of the

the angels of the superior heaven. Theol.

504.

He was elevated by degrees into the light of heaven, even so as to comprehend what could not possibly be comprehended by natural light. Heaven and Hell, 130.

He respired with angels. Div. Love, 391. He was elevated into the light of heaven,

and understood things as an angel. Arc.

9094, 9382.

He faw wonderful things in the light of

heaven. Arc. 1521, &c. 1972.

He perceptibly and sensibly observed the influx of the Divine Being from his wisdom, through the spiritual world, from the year 1743. Div. Love, 355. Conj. Love, 419.

His inspiration. Arc. 6474, 9382, 9424.

Theol. 135.

Inspiration was brought to him by the asfociation of angels, in order that he might speak from interior perception. Theol.

135.

In reading over the Word from Isaiah to Malachi, and the Psalms, it was given him to perceive that every verse communicated with some society of heaven, and thus the whole Word to the universal heaven. Theol. 272.

Dd 3

His

His knowledge of the Hebrew language, and other scientifics, were communicated to the spirits who were with him. Arc. 5858.

While he was reading the Word, manifest communication was given him with the

focieties of heaven. Theol. 235.

In reading over and examining every verse of the prophecies and psalms, he clearly perceived their spiritual contents. Dost.

Lord, 37.

While he was writing his explanations of the Word, the spirits of Mercury objected, that they were coarse and material ideas which he penned down; but he informed them, that the inhabitants of this earth thought them to be very subtle and elevated ideas. Arc. 6929.

The contents of the Apocalypse were dif-

covered to him. Last Judg. 42.

The internal sense of the Word was dictated to him out of heaven. Arc. 6597.

—The spiritual sense was discovered to him by the Lord. Sac. Scrip. 4. Pref.

to Apoc. Rev. Theol. 780.

He did not receive any part of the doctrine of the new church from any angel, but from the Lord alone. Arc. 6474, 6597. Div. Prov. 135. Preface to Apoc. Rev. Theol. 135, 779.

He

He was a spiritual fisherman, that is, an investigator of natural truths. Influx, 20.

His zeal for converting Calvin. Theol. 798. The twelve apostles were fent to him by

the Lord. Theol. 339.

He was once anxiously engaged in thinking about God before the creation of the world. Theol. 31, 280.

His meditation about creation was in vain. until he was let into the spiritual world.

Theol. 76. Conj. Love, 328.

He was willing to recollect what he had heard in heaven. Arc. 9094. Heaven and Hell, 239.

It was given him to touch spirits. Arc.

5678.

He often gave an account to others of the fate of deceased persons, and always found that they had an interior perception, that man lives after death. Conj. Love, 28.

It was given to the angels to move his body at their pleasure. Heaven and

Hell, 228.

He was poffeffed by spirits for one whole night, who fo occupied his bodily frame, that he could scarcely perceive he had a body. Arc. 6212.

He once played a game at dice, and at the fame time conversed with spirits about fortune or chance. Arc. 6494.

He

He was reduced to the flate of dying perfons. Arc. 169. Heaven and Hell, 449.

Div. Love, 391.

He disputed and reasoned with some of the clergy in the spiritual world. Apoc. Rev. 463. Theol. 137.

An angel pointed him out as a teacher appointed by the Lord. Theol. 134.

His warmth in defending the truth, and opposing false doctrines. Theol. 503.

On evil spirits injecting evils and falses into his thought, he made fearth for them, discovered, and repulsed them. Arc. 1511. Div. Prov. 290, 312.

He was exposed to a conspiracy of spirits.

Arc. 1879.

He perceived very painful fensations from fome genii and spirits, who had the power of producing a kind of fuction or attraction on the top of his head. Arc. 5180.

He was feized with a deadly difeafe, in consequence of a pestilential smoke that iffued from Sodom and Egypt in the Spiritual world. Apoc. Rev. 531. Brief

Expof. 114. Theol. 567.

He wrote concerning futurity. Arc. 6811.

He was hated by many. Arc. 5061.

He exclaimed against faith alone, and against the old church. Arc. 5351.

Sweep or purge the house, means to refist evils. Arc. 3142.

Sweep the way, to refift falses. Arc. 3142. Sweet wines, and well refined, are truths

derived from good. Arc. 2341.

Swine. The life of swine corresponds to avarice. Those in Mark v. 7 to 13, were such. Arc. 1742, 939.

Sword. A sharp two-edged sword de-

notes truth combating. Arc. 2799.

Sword signifies the vastation of truth; famine, the vastation of good; and the pestilence, the raging thereof even to consum-

mation. Arc. 2799.

Sword or dagger fignifies, in an internal fense, the truth of faith combating, and also the vastation of truth; and in an opposite sense, the false principle combating, and the punishment of what is false. Arc. 2799, 2686.

Synagogue of satan. By synagogue is signified doctrine, and by satan the hell of those who are in salses. Apoc. Rev. 97, 98.

Syria in general fignifies the know-

ledges of good. Arc. 3762.

Syria of rivers, the knowledges of truth.
Arc. 3762.

T.

TABERNACLE and temple mean the holy principle of love, and in a fupreme fense the Lord. Arc. 1452, 414.

Tail fignifies the ultimate. Apoc. Rev.

438.

Tartarus, the lowest of the infernal re-

gions. Conj. Love, 75.

Teeth fignify the ultimate of the natural man which is called fenfual. Apoc. Rev. 435.

Temple, in the highest sense, signifies the divine humanity of the Lord with respect to truth. Arc. 3720.

Temple of wisdom. Theol. 387.

Temple of wisdom, where the causes of beauty in the semale sex are discussed by wife ones. Conj. Love, 56.

Temples, in the spiritual kingdom, are constructed of stone, but of wood in the celestial kingdom. Heaven and Hell, 223.

Temptation is a struggle between the internal and external man: Arc. 2183.

Temptation. Concerning the good effects of

of temptation, see Arc. 1692, 1717, 1740,

6144, 8958 10 8969.

Temptation. In temptation man thinks the Lord is absent, when nevertheless he is more particularly present. Arc. 840.

Temptation. In what sense this petition in the Lord's prayer is to be understood, "Lead us not into temptation." Arc. 1875.

Temptation. The temptation of infants in another life described, whereby they are

taught to refift evils. Arc. 2294.

Temptations. The difference between temptations, infestations, and vastations,

described. Arc. 7474.

Temptations. Very few people, at this day, are admitted into spiritual temptations. Arc. 8965, 762, 8164.

Temptations of the Lord were more griev-

ous than any man's. Arc. 1668.

Temptations. All persons are tempted who have a conscience of right and wrong, that is, who are under the influence of spiritual love; but they endure more grievous temptations who have a perception of right and wrong, that is, who are under the influence of celestial love. Arc. 1688, 8693.

Temptations arise from evil spirits in man. Arc. 731, 741, 761, 3927, 4307, 4572,

5036, 6657, 8960.

Tempta-

Temptations. In temptations man is in equilibrium between two opposite powers; one from the Lord in his inner man, and the other from hell in his outer man. Arc. 8168, 3928, 4299.

Tempiations of the Lord, by which he subdued hell, and reduced to order all things therein, and in heaven, and at the same time glorified his humanity. Arc. 1737, 4287,

9379, 9258, 9937.

Temptations. The temptations which regenerate persons undergo are oftentimes repeated, because several evils and falses are to be removed. Arc. 8403,7122.

Temptations. The subject of temptations may be seen particularly treated of

in New Ferus. from 178 to 201.

Tempted. He who is tempted in the world, is not tempted after death. Apoc. Rev. 185.

Tempted. The effential divine principle, and the divine human, could not be

tempted. Arc. 2795.

Ten words. Many miracles were wrought in consequence of the Lord's presence in his ten words, which are the commandments of the decalogue. Dott. Life, 55, 56.

Ten means all, or what is full. Div.

Love, 61, 62.

Ten

Ten and five mean remains, but ten more remains than five.

Tent denotes the holy principle of love.

Arc. 1452, 414.

Testimony is divine verity. Apoc. Rev.

6, 16, 490, 506, 555.

Testimony signifies the witnessing of the covenant, or conjunction. Div. Love, 57.

Terab (Gen. xi. 24.) signifies idolatrous

worship. Arc. 1353.

Thanks being ascribed to the Lord signifies

the all of worship. Apoc. Rev. 249.

Thicket, or what is entwifted, in an internal sense, signifies the scientistic principle, which hath it's abode in the exte-

rior memory. Arc. 2831.

Thief. It is said, "The Lord shall come "upon thee as a thief;" by which is signified, that the things which are of worship shall be taken from the wicked, and that they shall not know when and how this is done. Apoc. Rev. 164, 705.

The passage of scripture about the two thieves explained. Mag. Kn. p.

362 to 365.

Thigh, conjugial love.

Thirty, somewhat of combat. Arc. 2276.

Thorns and thistles which the earth (that is, the church) shall bring forth, signifies mere falshood and evil. Gen. iii. 5. Arc. 272, 273. Div. Prov. 313.

Ee Thought,

Thought, from knowledge, of another in the spiritual world, causeth presence; and love from affection causeth conjunction.

Div. Prov. 326.

Thought. It is not that which enters into the thought, but what enters into the will, that endangers the spiritual life of man, because he then appropriates it. Arc. 6308.

Thought. The smallest portion or degree of thought in man, is more perceptible to the angels than the largest. Arc. 228.

Thought is never imputed to any one,

but will. T'beol. 658, 659, 660.

Thoughts. All thoughts, as to the most minute particulars thereof, are made public in another life, before spirits and angels. Arc. 2748.

Thoughts are represented by birds. Arc.

3219.

Thoughts on rain and vapours, and their correspondence with the church in man.

Mag. Kn. p. 167, 168.

Thoughts grounded in truths, in the spiritual world, when they are presented to the sight, appear as white clouds; and thoughts grounded in false principles, as black clouds. Div. Wisd. 147.

Thousand, in the Word, fignifies much and innumerable, and when predicated of the Lord, infinite. Arc. 2575, 3186.

Thousand

Thousand years signify a little while or a short time. Apoc. Rev. 842, 844, 856.

Thousands of thousands (Apoc. v.) is pre-

dicated of good. Apoc. Rev. 287.

Three fignify all respecting truth. Apoc.

Rev. 348, 400, 404, 405.

Thunder fignifies instruction, and perception of truth. Apoc. Rev. 236, 472,

473.

Thyatira fignifies those who are in faith originating in charity, and thence in good works; and also those who are in faith separate from charity, and thence in evil works. Apoc. Rev. 124.

Thyine wood fignifies natural good. Apoc.

Rev. 774.

Till the ground (Gen. iv. 12.) signifies to cultivate the schism or heresy of Cain, which is faith alone. Arc. 380.

Tiller of the ground is one who is without

charity. Arc. 341, 345.

Time in beaven .- See Heaven and Hell,

162 10 169.

Time, times, and half a time, fignifies until there is an end and a beginning; that is, an end of the former church, and a beginning of the new. Apoc. Rev. 547, 562.

Times, in the Word, fignify states. Arc.

2788, 2837, 3254.

To-day. - See Arc. 2838, 3998, 6984.

Ee2 To-

To-morrow fignifies to eternity. Arc.

3998, 10497.

Tongue means doctrine. Apoc. Rev. 587. Tongues. "Gnawing their tongues for " pain," fignifies that they could not endure truths. By pain or uncafiness is not meant uneafiness from falses, for these give them no uneafiness at all, but uneafiness from truths. Apoc. Rev. 696.

Top of a mountain means the supreme part of heaven. Arc. 9422, 9434, 10608.

Torch of fire fignifies the heat of evil

Arc. 1861.

Tower fignifies the worship of self, in a bad fense (Gen. xi. 4.); but in other places in the Word it has an opposite fignification, according to the subject predicated. Arc. 1302 to 1307.

Transcription of the good of one person into another is impossible, and imputation in that sense is a frivolous term.

Love, 525, 526 to 531.

Translation of the Lord's prayer, &c .-See Mag. Kn. vol. ii. p. 106 to 108.

Treasures, the spiritual riches of faith.

Tree of knowledge signifies the pride of self-derived intelligence. Div. Prov. 328.

· Tree of lives, in the midft of the garden.

-See Arc. 102 10 106.

Tree without fruit or leaves is a mere fenfual man.

Tree.

Tree. By olive-tree is fignified the internal good of the celestial church; by figtree, it's external good; by the vine, the good of the spiritual church; and by the bramble, spurious good. Judges ix. 13.—See Mag. Kn. p. 71, 72.

Tree. Every tree fignifies something of

the church in man. Apoc. Rev. 334.

Trees. The two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free-will which man enjoyeth in respect to spiritual things. Theol. 466 to 469, 479.

Trees in general fignify perceptions; but when predicated of the spiritual church, they fignify knowledges; by reason the man of the spiritual church hath no other perceptions than what are derived by knowledges from doctrine, or the Word. Arc. 103, 2163, 2722.

Tribe, the church with respect to it's

truths and goods. Apoc. Rev. 587.

Tribes fignity all truths and goods in their complex, and so the whole of love and faith. Arc. 3858, 4060, 4697. Heaven and Hell, 1.

Tribes of the earth mourning, means a fcarcity of divine truths and goodnesses,

and all that appertain to them.

Tribulations, hurt done to the truth by false opinions.

Ee 3

Trinity.

Trinity. Concerning the divine tri-

nity, fee Theol. 163 to 188.

Trinity. The holy trinity in one perfon is to be perceived as the divine esse, the divine humanity, and the divine proceeding; and thus as soul, body, and operation thence proceeding. Theol. 188,

153, 154, 155.

Trinity. The trinity existing in one person, that is, in the Lord, is the divine essence which is called the Father, the divine human which is called the Son, and the divine proceeding which is called the Holy Spirit; thus there is a trinity in unity. Arc. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823.

Trumpet signifies divine truth in heaven, and as revealed from heaven. Arc. 8815,

8823. Heaven and Hell, I.

Trumpets, and all wind instruments, have respect to celestial affections. Apoc. Rev. 792.

Truth, with man, is altogether according to the principle of good which apper-

taineth to him. Arc. 2429.

Truth cannot love any good but it's own, neither can good love any truth but it's own. Conj. Love, 76.

With the spiritual. Arc. 1685, 6765.—
But

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But good is the chief instrument with the

celestial. Arc. 1668, 8963.

Truth makes but one principle with good, when it proceeds from it. Arc. 4332, 7835, 10252, 10266.

Truth is to good, as water is to bread.

Arc. 4976.

Truth. The truth of good, or truth grounded in good, is male, or masculine; and the good of truth, or good derived from that truth, is female, or feminine. Conj. Love, 88, 90.

Truth divine, in the Lord's human divine (principle), was tempted; but divine truth, in the Lord's divine human (principle), could not be tempted. Arc. 2813,

Arc. 2814 10 2820.

Truth, in it's purest and naked principles, is not to be found existing either with men or angels, but only in the Lord. Arc. 3207, 7902.

Truth condemns, and good faves. Arc.

1685, 2258, 2335.

Truth. A fatan can understand truth when he hears it, but doth not retain it.

Conj. Love, 415.

Truth. The more genuine and pure truth is, so much the better may good from the Lord be adapted thereto, and insused therein. Arc. 2269.

Truth

Truth is the form of good. Arc. 3049.

3180, 4574, 9154.

Truth without good is not given, nor any good without truth. Conj. Love, 83, 87, 88.

Truths conjoined by good represent the

form of a man. Arc. 8370.

Truths (so called), without good as their essence, are not real truths. Arc. 9603, 3180, 9454, 4368.

Trutbs of faith are vessels receptive of good, in proportion as a man recedes from evil. Arc. 2387, 1900, 2063, 2261, 2269.

Truths. The precepts, words, and commands of the Lord are truths. Doet. Life,

38.

Truths. The fame truths may be with one person more true, with another less so, and with another falses, because fal-sified by him. Arc. 2439, 3128, 3138, 3470, 3804, 6917.

Truths are conjoined to good by tempta-

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tions. Arc. 3318, 4572, 7122.

Turtles. A pair of turtles fignifies conjugial love of the supreme region of the mind. Conj. Love, 270.

Turtles represent such of the clergy as separate faith entirely from charity. Apoc.

Rev. 463. Theol. 462.

Twelve, seventy-two, and one hundred and forty-

forty-four, fignify the whole complex of things good and true. Arc. 577, 2089, 3858, 3913.

Twenty, the good of ignorance. Arc.

2280.

Two fignify the same as six, that is, combat and labour. Arc. 900.

Two fignify the Lord's divine love and wisdom; also the will and understanding.

Two-tenths, in the Word, fignify good both celestial and spiritual. Arc. 2280.

Tyre fignifies the knowledges of good and truth. Arc. 2967.

V.

VAIL of the temple being rent in twain, Matt. xxvii. 51. means that the Lord entered into the effential divine principle, having dispersed all appearances; and that at the same time he opened a passage to the essential divine principle, by his human principle made divine. Arc. 2576.

Valley, as being beneath or below a mountain, fignifies what is more external

in worship. Arc. 1292.

Valley

Valley of Hinnom denotes hell, and also the prophanation of truth and goodness. Jer. vii. 31, 32. Arc. 1292.

Variety. There is an infinite variety in the works of God, and no one thing exactly like another. Arc. 7236, 9002.

Variety. The variety of love and charity is heavenly harmony. Arc. 3986.

Varieties. Of the lust of varieties. Conj.

Love, 506 to 510.

Vastation, or laying waste.—See Arc. 301

to 308, 310, 311.

Vastation. The nature of vastation ay be seen in Arc. 1106 to 1113, 7474.

Venison denotes the truth of good. Arc.

3(01.

Venus. In this planet there are two kinds of men; the first mild and humane, the second savage, and almost brutal. The good believe our Lord to be the only Lord, and sometimes they see him. They are for the most part giants, and the men on our earth reach only to their navels.

Vessels, doctrinals.

Vessels (empty) are scientifics without truth. Arc. 3068.

Vesture means truth investing good.

Apoc. Rev. 166, 212, 326, 825.

Vine is the spiritual church. Arc. 1069. Theol. 200.

Vinegar,

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Vinegar, falfification of truth. To drink vinegar fignifies that all was falfified; and therefore the Lord refused to drink, and said, "It is finished."

Vineyard, the spiritual church, or Israel, or the ancient church, which was spiritual.

Arc. 1069, 1071.

Violation. Of the lust of violation, see

Conj. Love, 511, 512.

Virgin, the affection of good. Heaven and Hell, 368. Arc. 3067, 3110, 3179, 3189, 6731, 6742.

Virgin signifies the church as a spoule.

Apoc. Rev. 620.

Virgins fignify the church, and the church confisteth of both sexes. Conj. Love, 21.

Vision is the inmost revelation, which is

that of perception. Arc. 1786.

Visions are of two kinds, divine and diabolical: divine visions are effected by representatives in heaven; and diabolical visions by magic in hell. Div. Prov. 134. Arc. 1882 to 1885.

Voice fignifies divine truth in heaven, and as revealed from heaven. Arc. 6971, 9926.

Voice of bloods fignifies violence offered pendence in another

to charity.

Vowels. The three first, viz. a, e, i, are prevalent in all things appertaining to the class A 186

class of spirituals; whereas in things appertaining to the class of celestials, the two last vowels, o, u, prevail. Arc. 793.

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ULTIMATE delights. It is an universal law, that things primary exist, subsist, and persist, from things ultimate; wherefore unless there were ultimate delights, there would be no delights of conjugial love. Conj. Love, 44.

Understanding. The understanding doth not lead the will, but the will the understanding; whilst the understanding only teaches and pointeth out the way. Does.

Life, 15. Sac. Scrip. 115.

Understanding is the recipient of truth,

and the will the recipient of good.

Understanding and will constitute the internal man, and speech and action his ex-

ternal. Apoc. Rev. 641.

Understanding of truth appears by correfpondence in another life like a horse, and the understanding of truth annihilated like a dead horse. Theol. 623.

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Understanding. Man hath a capacity of being with his understanding in the spiritual world, and thence in heaven; but he cannot with the will be in the spiritual world, and thence in heaven, unless he shuns evils as sins; and unless he be also with the will in heaven, he is not in heaven, for the will draws the understanding downwards. Dost. Life, 86.

Unfaithful fignifies those who have no

charity. Apoc. Rev. 891.

Union. The union subsisting between the Lord's humanity and his divinity is properly termed union, but that subsisting between man and the divinity is more

properly conjunction. Arc. 2021.

Union of angels and spirits with man. When angels and spirits turn their faces to a man, so as to be in communion with him, at such time they know no other than that they and the man are of one and the same language. Heaven and Hell, 255.

Unity of God .- See Theel. 5 to 17.

Universe. Of the creation of the uni-

verse. Theol. 75 to 80.

Universal restitution. The following passages in Swedenborg's writings are in direct opposition to the doctrine of universal restitution. Arc. 7541, 8700, 8765, 10749. Theology, 58, 79, 720. Heaven and Hell, F f

477, 480, 524, 527, 595. Ang. Wifd. on Divine Love, 262, 268. Div. Prov. 17, 99, 277, 278, 294, 319, 326, 329, 338. New Jeruf. and it's Heavenly Doctrine, 239. Last Judgment, 25. Brief Exposition, 110. Apoc. Rev. 864. Apoc. Exp. 383, 745, 837, 791, 1164, 1220.

Universal. No universal can exist but from and with singulars. Arc. 1919, 6159,

6338, 6482, 6488.

Universals. There are three universals of hell, which are opposite to the universals of heaven. Conj. Love, 261 to 267.

Universals concerning marriage. - See Conj.

Love, 209 to 230.

Unleavened bread denotes the holy principle of love, or the holy of holies, or pure love; and the baking of it, purification. Arc. 2342.

Upright hath respect to the truth of cha-

rity. Arc. 610, 612.

Upright man is one who is true from a principle of goodness, or who speaketh or doeth from a principle of charity. Ps. lxxiv. 11. Arc. 612.

Ur of the Chaldeans (Gen. xi. 28.) fignifies external worship in which are falses.

Arc. 1365.

Urim and Thummim signify the brilliancy of divine truth derived from divine good in it's

it's ultimates; for urim signifies a shining fire, and thummim brilliancy, in the angelic tongue, and in the Hebrew tongue inte-

grity. Theol. 218.

Urim and Thummim. The precious stones in urim and thummim, according to their colours respectively, signified the whole of divine truth from divine good. Arc. 3826, 9865, 9868, 9905.

Use. Love and wisdom, without use, are mere volatile existences in the mind, which take wing and fly away, unless they

be fixed firm in uses. Theol. 67.

Use. As is the use, such is the good.

Arc. 3049, 997, 1964, 453.

Uses. All have their distinguishing character from the uses they perform.

Arc. 4054, 6815, 7038.

Uses. All good things which exist in

act are called uses. Div. Wifd. 336.

Uses. The wicked, as well as the good,

can perform uses. Div. Prov. 250.

Uz fignifies some certain kind of the knowledges of good, and of actions according thereto. Arc. 1234.

W.

WALK, in the Word, fignifies to live, and also the progress of life. Arc.

3335, 4554, 4585, 8557.

Walk with the Lord means to live agree-

ably to his will. Arc. 10567.

Walk. "Take up thy bed, and walk," in Luke xvii 35, 36. fignifies doctrine according to life. To walk means to live; and bed fignifies doctrine from correspondence; for as the body rests in it's bed, so doth the mind rest in it's doctrine. Every one's bed, in the spiritual world, is conformable to the quality of his science and intelligence; the wise have them magnificent, the soolish have mean ones, and sale speakers have filthy ones. Apoc. Rev. 137. Arc. 519, 8420.

Walking with God fignifies doctrine re-

fpecting faith. Arc. 518, 519.

Walking naked means to live without

truths. Apoc. Rev. 213, 706.

Wall fignifies the defence of truth against the attacks of falsehood and evils. Arc. 6419.

Wall

Wall and foundations of the New Ferufalem fignify the doctrinals of the new church derived from the literal sense of the Word.

Theol. 197.

Wall means the Word in it's literal fense, from which doctrine is derived; for that sense defends the spiritual sense, which lies concealed within it, just as a wall defends a city and it's inhabitants. Apoc. Rev. 898.

Wandering stars, encompassing a spirit in the world of spirits, signify falsities.

Arc. 940.

War fignifies the combat of falshood against truth, and truth against falshood.

Apoc. Rev. 500, 586, 704.

War. "There was war in heaven," fignifies falses of the former church fighting against the truths of the new church. Apoc. Rev. 537, 548.

Warfare. Whilst man is made spiritual, he is continually engaged in combat or warfare; on which account the church of

the Lord is called militant. Arc. 59.

Wars. It is not from the divine providence that wars, &c. exist, because they are connected with murders, &c. and opposite to christian charity: still, however, they cannot but be permitted, for reasons given in Div. Prov. 251 to 254.

Ff3

Washing

Washing signifies purification from evils and falses. Arc. 3147, 10237.

Washing the disciples feet .- For an ex-

planation thereof, see Arc. 10243.

Wasted denotes vastation as to good.

Water, in a good sense, means natural truths; but in an opposite sense, falses.

Water of life fignifies spiritual truth from

good.

Waters fignify particularly the spiritual things of man, or the intellectual things of faith, and also what is opposite thereto. Arc. 739.

Waters above the firmament are the knowledges of the internal man; but waters below the firmament are the scientifics of the

natural man. Arc. 24.

Watchful. "Be watchful," fignifies that man should be in truths, and in a life conformable to them. Apoc. Rev. 158.

Way is doctrine, truth is every thing appertaining to doctrine, life is the effential good which is the life of truth. John xv. 26, 27. Arc. 2531.

Way. To prepare the way, fignifies to fit or dispose the mind for the reception of

truth. Arc. 3142.

Ways, paths, &c. in the spiritual world.
—See Heaven and Hell, 479. Arc. 627,
2333, 10422, 10564.

Wean

Wean signifies to separate. Arc. 2647. Weapons, doctrinals. Arc. 3499.

Week. What week fignifies in the Word, see Arc. 2044, 3845.

Weeping with a loud voice means the ul-

Weight signifies the state of good. Arc.

3104.

Well, or fountain, fignifies the Word.

Well of water fignifies the Word, and fometimes doctrinals from the Word.

Wells in which are no water, fignify doctrinals in which are no truths.

West, those who are in obscurity as to good. Arc. 3708.

Whale, the universals of scientifics. Arc.

42.

Wheat fignifies the good of the love-

principle. Arc. 3941, 7605.

Wheat signifies celestial good, and flour, or meal, celestial truth. Apoc. Rev. 778,

White has respect to truth, and red to

good.

White borse, the understanding of truth from the Word.

White borse seen in beaven.—See Arc. 2760 to 2763, where many correspondences and significations are explained.

White linen garments fignify truths from

a divine origin. Arc. 5319, 9469.

Whoredom,

Whoredom, in a spiritual sense, means adulterating the truths and goods of the church received from the Word. Apoc. Rev. 719, 720, Arc. 1186.

Wicked. The wicked who are in the world, are governed in hell by the Lord.

Div. Prov. 307.

Wicked and ungodly may be converted as to their intellectual, but not as to their will part. Heaven and Hell, 153.

Wicked. The wicked cast themselves into hell at the mere presence of the Lord.

Arc. 8137, 8266.

Wicked. The wicked, after death, though they are infane, have the faculty of growing wife, that not being taken away from them; but they are not willing to grow wife, inafmuch as wisdom is undelightful to

them. Conj. Love, 498.

Wicked. A wicked person, in his internals, in another life is infanc; and if he had not repented in the world, he cannot afterwards, for he loves his infanities, and is willing to remain in them; wherefore he forces his externals also to be in like manner infane; thus his externals and internals become one. When this is effected, he is prepared for hell. Conj. Love, 48, p. 58.

Wicked. When the wicked are punished in another life, there are angels present, to moderate

moderate their punishments; but they cannot remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself. Arc. 967.

Widow, one who is without protection.

Apoc. Rev. 764, 765.

Widow. Elijah restoring the widow of

Sarepta's fon. Mag. Kn. p. 228.

Widows, those who are in a state of good, and not so much in truth. Arc. 3703.

Widows. Who are meant by widows.

Arc. 4844, 9198, 9200.

Wife denotes the truth of faith. Arc.

2407, 915, 1468, 2454.

Wife fignifies the Lord's new church.

Apoc. Rev. 812, 813.

Wife. The wife is the love of her hufband's wisdom, and the husband is the wisdom of her love. Conj. Love, 198, 199.

Wife. In the spiritual world, as well as in the natural world, it is not allowable for any christian to have more than one wife, for it profanes religion. Conj. Love, p. 57.

Wife. The inclination of the wife to unite the husband to herself is constant and perpetual, but inconstant and alternate with the husband: the reason is, because women are born loves, and men recipients, and love cannot do otherwise than love, but receptions

receptions may be absent. Conj. Love, 160, 161.

Wild beafts, those who have no charity. Wild ass, truth separate from good, also rational truth. Arc. 1049, 1948, 1949.

Wilderness means a state which has but little of the vital principle. Arc. 1927,

2708, &c.

Wilderness signisses the church when there is no longer any truth in it. Apoc, Rev. 546, 722.

Wilderness, a state of temptation. Apoc.

Rev. 546.

Will and understanding are the two faculties which distinguish man from the beasts. In these two faculties the Lord resides with every man, whether he be good or evil; hence it is that every man, whether he be good or evil, lives to eternity. Div. Wisd. 240.

Will and understanding constitute one

mind. Arc. 35, 3623, 5832, 10122.

Will. The will leads the understanding.

Div. Wifd. 244.

Will and the understanding are in the brains, in the whole and every part thereof; and thence in the body, in the whole and in every part thereof. The same may be said of the soul. Div. Wisd. 362.

Will and understanding, which are called foul,

foul, act as one after death, if not before. Div. Wisd. 397.

Will of man is the very effence of his life, and his understanding the existence or form

of it. Arc. 3619, 5002, 9282.

Will. The will comprehends in it things intellectual, but the understanding does not comprehend in it the things of the will.

Arc. 712.

Will. The will of the man hath it's feat in the understanding, and the intellectual principle of the man is the inmost principle of the woman; the man hath also an external principle. Conj. Love, 195.

Will. The will of the Lord is that every man should be in the celestial heaven, his good pleasure respects the spiritual heaven, his leave respects the natural heaven, and his permission respects the hells. Arc. 1384, 2447.

Will, without the understanding, cannot do any thing, neither the understanding without the will. Div. Prov. 3, 10, 14.

Wind fignifies the influx of truth into the understanding. Apoc. Rev. 343. Div. Wild. 371 to 429.

Window, the intellectual faculty. Arc.

655, 658, 3391.

Wine, spiritual truth. Arc. 1071, 1798.

Wine, when spoken of the Lord, signifies the

the divine truth proceeding from his divine good, in like manner as blood. Arc.

1071, 1798, 6377.

Wine of the wrath of God, mixed with pure wine, fignifies the truth of the Word talfified. Pf. lxxv. 8. Apoc. Rev. 632, 635, 651, 316.

Wings fignify spiritual truths. Div.

Prov. 20.

Wings also fignify power and protection. Apoc. Rev. 245, 561.

Winter, a life of no love.

Wisdom with men is two-fold, rational and moral. Conj. Love, 163, 164, 165.

Wisdom is to do good from the affection of good; but it is of intelligence to do good from the affection of truth. Div. Wisd. 428.

Wisdom is at the right-hand of love.

Conj. Love, 21.

Wisdom is predicated of life, and hath relation to the quality thereof in man. Arc. 1555.

Wisdom of the angels is ineffable. Arc.

2795, 2796, 2802, 9094, 9176.

Wise. For the difference between wise and intellectual men, see Heaven and Hell, 348.

Wife. They are called wife, who have loved good and truth much, and they are called

called fimple, who have loved them little.

Heaven and Hell, 350.

Wise. It is one thing to be wise, another to understand, another to know, and another thing to do. Arc. 10331, 896.

Wife. A man is so far wise, as he is principled in good, and thence in truths; and not so far as he is principled in truths, and not in good. Arc. 3182, 3190, 4884.

Witness. What is meant by bearing false witness, in a natural, spiritual, and supreme sense, may be seen in Dost. Life, 87.

Sac. Scrip. 5, 6, 7, 57.

Witnesses. The two witnesses are the Doctrine of the Lord, and the Doctrine of Life. Apoc. Rev. 490, 491, 494 to 501.

Woe. By "woe to the inhabitants of "the earth, and of the sea," is signified lamentation over those in the church whose doctrine is faith alone. By earth are meant they who are in it's internals, and by sea they who are in it's externals. Apoc. Rev. 470, 458.

"Woe unto them that are with child, and that give suck in those days," may be seen explained in Mag. Kn. vol. ii. p. 407,

408.

Woman, proprium. Arc. 194.

Woman, the affection of good and truth. Arc. 568, 3160, 614.

Gg

Woman

Woman means the church in regard to the affection of truth. Apoc. Rev. 434.

Arc. 1468, 2517.

Woman. "The woman fled into the "wilderness," signifies the church, which is the New Jerusalem, at first confined to

a few. Apoc. Rev. 546.

Woman. "A woman encompassed with "the sun, and the moon under her feet," signifies the Lord's new church in the heavens and on the earths, which is the New Jerusalem. Apoc. Rev. 533.

Womb, the internal sense. Arc. 3293. Womb corresponds to conjugial love.

Arc. 4918.

Wood fignifies the good which appertains

to works. Arc. 2784.

Wood. To cut wood is to place merit in the good of works. Arc. 1110, 2784.

Word. The Word is the beginning of

the work of God. Apoc. Kev. 200.

Word. The Word, as to the letter, is written according to appearances and correspondences, and therefore there is a spiritual sense contained in every part of it. Theol. 771.

Word. The Word fignifies the divine

truth. Arc. 4692, 5075, 9987.

Word. The Word is the medium of conjunction of the Lord with man, and of

man with the Lord. Conj. Love, 128. Apoc. Rev. 373, 483, 689, 881.

Word of the most ancient church was not a

written Word. Arc. 2896.

Word. If a fingle word, or fingle letter, were to be omitted in the literal fense of the Word, it would cause an interruption in the spiritual sense, and this is the reason why the divine providence hath preserved the Word so entire as to every syllable. Arc. 7933, 1689, 6619, 8867, 8900.

Word. The Word being divine, contains in it only fuch things as relate to falvation

and eternal life. Arc. 3993.

Word. The Word is the Lord himself. Dott. Lord, 2.

Word. The Word is divinely inspired.

Arc. 9094.

Word. The Word is unintelligible without doctrine. Arc. 9025, 9409, 9424, 9430, 10324, 10431, 10582.

Word. The internal sense of the Word is the true and proper doctrine of the church. Arc. 9025, 9430, 10401, 10460.

Word. The Word in the letter is as clouds, and in it's internal sense it is glory. Arc. 5922, 6343.

Word. The Word is in all the heavens.

Theol. 240, 241, 242.

Gg2

Word

Word of God. The laws ordained in the Jewish church, notwithstanding the cessation of their authority in the letter, are yet the sacred Word of God, on account of the internal sense which they contain. Arc. 9210, 9259, 9349.

Word. Previous to the Word which we now have, there was a Word, which is fince lost. It is however still extant among the Tartars. Theol. 264 to 266. Apoc.

Rev. 11.

Word. By means of the Word light is communicated to those who are out of the pale of the church, and are not in pos-fession of the Word. Theol. 267 to 272.

Word. The ancient Word was lost. Arc. 2897.—It was quoted by Moses. Arc. 2686.
—It's historical parts were called the Wars of Jehovah, and it's prophetical parts Enuntiations. Arc. 2897. See Numb. xxi. 15, 16, 27 to 30.

Word. Most parts of the Word have

an opposite sense. Arc. 4816.

Word. In another life, such as acknowledge the Word only in it's literal sense, and do not love to hear of any other sense, are represented under the figure of a deformed old woman; but such as have loved and acknowledged also the internal sense of the Word, are represented under the figure of a young virgin in beautiful cloathing.

Arc. 1774. nemaled blo od m

Word. In the Word, particularly in the prophetical parts, there are two expressions which seem to signify the same thing; but the one expression hath relation to goodness, and the other to truth, that the Word might have respect to a mar-

riage. Arc. 683, 707, 2516, 8339.

Word. The literal sense of the Word, which sense is natural, is changed instantly, with the angels, into the spiritual sense, on account of the correspondence between the two senses. Arc. 5648.—And this is effected without their hearing or knowing what is contained in the literal or external sense. Arc. 10215.—Thus the literal or external sense is confined to the perceptions of men on earth, and proceedeth no surther. Arc. 2015.—And there is an internal sense of the Word, and likewise an inmost or highest sense. Arc. 9407, 10604, 10614, 10627.

Word. There are four different styles in

the Word. Arc. 66, 1139.

Word. The truth of the Word will judge every man. Apoc. Rev. 233, 273, 629.

Word. The books of the Word are alle they which have the internal fense; but those books which have not the internal Gg 3 fense. fense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Pfalms of David, the prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hofea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four evangelists, Matthew, Mark, Luke, John; and the Revelation. The rest have not the internal sense. Arc. 10325. New Jeruf. 266.

World of spirits is neither heaven nor hell, but a place or state betwixt both.

Heaven and Hell, 421, 422 to 425.

World of Spirits, the place or state into which every man goes immediately after death, for his final preparation either for heaven or hell, according as his life has been in the body. Div. Wild. 140.

Worlds. There are myriads of worlds.

Heaven and Hell, 417, 419, 420.

Worlds. The spiritual and natural worlds are entirely alike as to the external face of them, fo much alike that they cannot be distinguished; but as to the internal face of them, they are entirely unlike. Div. Wifd. 163. Influx, 3. Wormwood .

Wormwood fignifies the infernal false principle. Apoc. Rev. 408, 410, 411.

Worship. Man is continually in worship when he is in love and charity. Arc. 1618.

Worship. However men differ in modes of worship, &c. yet if they are principled in charity they are brethren. Arc. 2385.

Worship, forced, is not spiritual worship.

Div. Prov. 137 to 144.

Worship the beast fignifies to receive the doctrine of justification and salvation by faith alone. Apoc. Rev. 580, 603, 634.

Worship. To worship the sun is to worship those things that are contrary to divine love and to the Lord. Arc. 2441, 10584. Div. Wisd. 157.

Worship on mountains. Arc. 792 to 798,

803.

Worship in beaven. Heaven and Hell, 221

to 227.

Worship. All things relating to worship, as performed by him who doth not shun evils as sins, are void of goodness. Matt. xxiii. 25 to 28. Dost. Life, 30.

Worship. The Lord desires worship from man for the sake of man's salvation, and not for his own glory. Arc. 4593, 8263, 10646, 4347, 5957, 7550, 8263.

Worsbip.

Worship. The imitation of heavenly affections in worship, at the time that a man is in the evils from self-love, is an infernal act. Arc. 10309.

Wrath (excandescentia) is predicated of the false principle, and anger (ira) of evil.

Apoc. Rev. 635.

Wrath. By wrath in God, in the Word, is meant wrath in man, because it is con-

trary to God.

Wrathful. Supposing a person, through simplicity, to believe that the Lord is wrathful, that he punisheth, repenteth, grieveth, &c. whereby he is refrained from evil, and led to good, such belief is not at all hurtful to him. Arc. 589.

Write fignifies that it should be handed down to posterity. Apoc. Rev. 32, 63,

639. Rev. xiv. 13.

Whoreholder .

Writings. The writings of the most ancient people were on tables of wood and stone, and afterwards on blocks of wood made smooth; and the second age wrote their writings on sheets of parchment. Conj. Love, 77.

Wrought hath respect to the will, and done to the understanding. Arc. 683.

and not for his own giory, on

8263, 10546, 434 - 105 7550, 8263

Y.

YEA, yea, and nay, nay, in Matt. v. have respect to the celestial principle.

Years fignify times and states in particular. Thus secular or natural years correspond to progressive stages of spiritual life. Arc. 486, 487, 1382, 7218.

Testerday signifies from eternity; to-day, eternity; and to-morrow, to eternity. Arc.

3998, 6983, 7124, 7140.

Young men, in the Word, signify the understanding of truth. Heaven and Hell, 368.

Arc. 7668.

Youth, in the Word, being predicated of a man (vir), fignifies the understanding of truth. Heaven and Hell, 368.

Z

ZEAL. The zeal of good love is as a celestial flame, which in no case bursts out upon another, but only defends itself, and

and defends itself against an evil person; but the zeal of evil love is as an infernal slame, which of itself bursts forth and rushes on, and is desirous to consume another. The zeal of good love instantly burns away, and is allayed, when he who assaults ceases to assault; but the zeal of evil love continues, and is not extinguished. Conf. Love, 363 to 366, 358 to 379.

Zebulun fignifies, in a supreme sense, the union of the essential divinity and the divine humanity of the Lord; in a spiritual sense, the marriage of good and truth in those who are in heaven and the church; and in a natural sense, conjugial love itself.

Apoc. Rev. 359.

Zillab fignifies the mother of the natural things of that new church which succeeded Lamech. Arc. 405.

Zion, the celestial church.

Zoar, the affection of goodness. Arc. 1589.

FINIS.



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